

# THE DESERET NEWS.

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## HOW THE MONEY GOES.

How goes the money? Well,  
I'm sure it isn't hard to tell;  
It goes for rent and water rates,  
For bread and butter, coal and grates,  
Hats, caps and carpets, hoops and shoes—  
And that's the way the money goes!

How goes the money? Nay,  
Don't everybody know the way?  
It goes for bonnets, coats and capes;  
Silks, satins, muslins, velvets, crapes,  
Shawls, ribbons, furs and furbelows,  
And that's the way the money goes.

How goes the money? Sure,  
I wish the many ways were fewer;  
It goes for wages, taxes, debts,  
It goes for presents, goes for bets,  
For paints, pomade, and eau-de-rose,  
And that's the way the money goes!

How goes the money? Now,  
I've scarce begun to mention how;  
It goes for laces, feathers, rings,  
Toys, dolls, and other baby things,  
Whips, whistles, candles, bells and bows—  
And that's the way the money goes!

How goes the money? Come,  
I know it didn't go for rum;  
It goes for schools and Sabbath chimes,  
It goes for charity sometimes,  
For missions and such things as those—  
And that's the way the money goes!

How goes the money? There,  
I'm out of patience, I declare;  
It goes for plays and diamond pins,  
For public alms and private sine,  
For hollow shams and silly shows—  
And that's the way the money goes!

## REMARKS

By Pres. Heber C. Kimball, Tabernacle, Oct. 7, 1859.

[REPORTED BY G. D. WATT.]

I have been much gratified to hear the remarks of brother Turley. And I was exceedingly pleased to see him this morning. I naturally love him, for he is a true man. He is as true as gold that has a little dross in it; there is a good deal of the true metal in him. We all more or less partake of the world, and the flesh, and the devil, and that is the dross which is in us.

Br. Brigham has given us a text upon oneness and in support of it I would quote another portion of the words of Jesus, when he says—"I am the true vine, and my father is the husbandman." That is, he sprung from his father, and was trained and nursed by him—"Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

How is it possible for us to exist as true disciples of Christ without partaking of his attributes, and the attributes of the Father. If a limb abide in the tree, and the tree in the root they are one. Upon the same principle, the Father, His Son Jesus Christ and His disciples are one. The Father gave up His Son to be sacrificed for the sins of the world, that he might draw all men into him. "Greater love hath no man than this—that a man lay down his life for his friends. And ye are my friends, if ye do whatsoever I command you."

He called apostles—Peter, James, John, and nine others, and committed unto them the keys of his salvation. He says to them—ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the father in my name, he may give it you. Jesus Christ is the heir of the father pertaining to this world, and we are his brethren.

Peter, James and John committed the same keys to Joseph Smith in this last dispensation, and he committed them to his Twelve Apostles before his martyrdom, Brigham Young presiding over them, who is now our Prophet and leader, and holds the keys of the kingdom of God on the earth in the last days; and he will hold them forever, and Joseph holds those keys in the spirit world, and will continue to hold them, President Young holding them in connection with him, and every other man in his order and standing in this church holding them in connection with President Young.

Again Jesus says—"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." It is the nourishment which flows from the true vine that preserves all those who remain in the vine, giving them eternal life. A branch that remains in the vine cannot be burned, but it endureth forever.

You expect our leader, his counsel, the Twelve Apostles and the Bishops to honor their callings because they are your leaders;

but they are under no more responsibility to honor their calling, abide in the vine, and live their religion faithfully than other departments of the priesthood are; unfaithfulness would lead to their destruction, just as quick as it would lead to yours. It is necessary we should be one as the branches are one in the vine, that we may partake of the nourishment that cometh from the Father through the Son and the Holy Ghost, and through the different authorities in heaven and on earth.

I feel to thank God that the little branch that was down in San Bernardino is on its way here, and my prayer to God is that all the distant branches will gather themselves closer and closer together, and unite themselves as one man, and when they have done that, in the name of Israel's God, we can rise above the world, the flesh and the devil, for they can then have nothing in common with us. Let us be one in principle, one in righteousness, one in heart and action, seeking in all the pursuits of our lives the chief interest of the kingdom of God, and in doing this, we seek the individual interest of the whole, doing unto one another as we would wish others to do unto us under like circumstances; for upon this practice hangs the law and the prophets. Prophets and righteous men and women of all ages have clung to these principles as perfectly as they could in the flesh. That we may attain to the salvation they have gained, it is necessary we should pursue the same course they pursued to gain it.

If I do not wish a man to take the advantage of me, I should not take the advantage of him. If I do not want a man to steal from me, I should not steal from him. If I want my neighbor to hold my property sacred, I should hold his property sacred.

That which the world calls Mormonism is the kingdom of God, the kingdom which Daniel saw, and this kingdom Joseph Smith was sent by the Almighty to establish with its priesthood and authorities, and we shall prosper exceedingly, if we cleave to it, keeping ourselves pure and clean.

It is very painful to my feelings, when men who hold the Holy Priesthood in this church, set an example that is unworthy their high calling, and would influence simple men and women to go astray. Instead of being saviors of men they destroy them, and will sooner or later have to account for their conduct for the injury they have done, by an unwholesome and destructive example.

Let us wake up and keep the commandments of God more perfectly, cleansing our hands from evil actions, and our hearts from unholy affections, keeping humble and lowly at the feet of Jesus. I find that I have to live near unto God, exercise all the faith in my possession, and practise all the integrity I can command. An Elder said yesterday, when a man goes in secret before his God, he does not act the hypocrite, but often before men he will make a beautiful, flowery prayer to be heard of men. When I was a Baptist I learned some of their prayers to deliver in public, to tickle the ears of men, and have them say—"what a beautiful prayer that was. I do not feel so now, but I feel to ask my father and God for just what I need, and I find it very useful to say—Father, I ask thee, in the name of Jesus, to teach me how to pray, and inspire me to ask for the things thou desirest to confer upon thy son. When I go before the Father in this way I notice I have a powerful spirit of prayer."

It has been said—a man needs a portion of the Spirit to drive oxen (voice in the stand—"Yes, a double portion of it.") I know as well as I know my name is Heber C. Kimball that a spirit of kindness in a man will beget the same in his animal, in his child, or in persons over whom he exercises control. The Holy Ghost in the people of God will control not only our domestic animals, our families, our servants and our handmaidens, but it will control the armies of men that are in the world; the mountains, seas, streams of water, tempests, famines and pestilence, and every destructive power that they come not nigh unto us, just as much as we can keep sickness from us by the power of faith and prayer, and good works. If we live our religion, we shall never suffer as the world suffers. We shall not be perplexed with famine and pestilence, with the caterpillar and other destructive insects which the Lord will send in the last days to afflict the wicked.

God will sustain us, if we will sustain him and be his friends. But how can you be his friends except you are friends to his cause, and to his servants? You cannot find favor with your God while you are opposed to his authority or to the ordinances and regulations of his house.

This is the work and kingdom of God, and it will triumph over every opposing foe. Joseph Smith was ordained a Prophet of the Most High. His brother Hyrum was ordained a Prophet and Patriarch to hold the same priesthood his father Joseph Smith, Sen., held. Br. Brigham is Joseph Smith's successor and holds the keys of the kingdom of heaven, and every man who stands by him will stand while heaven and earth shall continue, and they will never lack for the comforts of life while the earth stands.

The Spirit of the Lord God was upon every Elder here yesterday, and my prayer is that it

may increase upon all the people. If you had a fullness of that Spirit that President Young, br. Heber, br. Daniel and hundreds of others in this community have got, the sutlers and followers of this army, and these merchants would not get another kernel of wheat from us.

I fear you will bring yourselves unto want and sorrow, to hunger and nakedness through your improvident and reckless procedure in relation to your bread stuffs, and not listening to what has been told you by your best friends. I know as the Lord God liveth, the words which have been spoken by our President will surely be fulfilled, for his instructions are the words of God to this people.

I do not wish to dwell on this theme all the time, but I know thousands of this people have not bread to subsist upon for three months to come. In many portions of this Territory, the northern part of it, for instance, they have not enough grain to last them until another harvest, and supply seed. Then why do you go and dispose of that wheat, when we are threatened with a scarcity? It is written in the New Testament—"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

"Well," says one, "that means my wife and children and, if I provide for them, it is enough." Yes, but a man has to provide 'for his own,' and especially for those of his own house.—Are you not of the family of Christ? Are you not required to provide for the household of faith to which you belong?

If there are members of that household that have not means to step forward and save themselves, it is our duty to support and encourage them, setting them an example worthy of imitation.

May God bless you may the peace and blessings of our Father be upon you in connection with the whole house of Israel throughout the earth. Amen.

## Admission of Utah as a State.

There is a growing feeling manifest among our eastern friends, in favor of Utah's admission into the Union. Wise men foresee that the consummation of this would be productive of most happy results, and do more towards the solution of the "knotty question" than any other course can possibly do. As a fair sample of the arguments adduced in favor of the project, we publish the following from the Council Bluffs Bugle:

"We have no doubt but the citizens of Utah will apply for admission into the Union as a sovereign State, at the approaching session of Congress, and we have no doubt but her admission will be opposed by a portion of both parties in Congress. We hope, however, that she will be admitted under the Constitution formed and adopted by her citizens in 1856, or under any other Constitution adopted by her citizens, provided it secures to them "a republican form of government."

We believe the only questions that should be asked by Congress, are: does the Constitution under which she asks admission secure to her citizens a republican form of government, and has it been fairly adopted by a popular vote of the citizens of the proposed State?

It is true that Congress possesses the power to refuse her admission without alleging any reason therefor, or it may set up any reasons for its refusal that may suggest themselves to that body; but there are but the two questions above alluded to, that should be asked and answered in the affirmative before her admission.

We advocate the admission of Utah as one of the States of this Union, for two reasons: first, because we believe that every people should be allowed to regulate their own affairs—govern themselves and fix the character of their domestic institutions in their own way, subject only to the Constitution of the United States; and to assume the responsibility of a sovereign and independent State so soon as they are willing to saddle themselves with the expense of a State government.—And secondly, because we believe by her admission into the Union the necessity of keeping and maintaining several thousand troops within her limits would be superseded, and thereby a large expenditure from the National Treasury would be stopped, and a better feeling between the citizens of Utah, and the balance of United States would be brought about. What respect can any people have for a government that keeps continually around their homes a file of soldiers, as if every man was a thief or highwayman, and life and property insecure unless guarded by a military force? What citizen of Iowa would rest easy under the suspicion that would be cast upon our character, by the government placing a squad of men in the immediate vicinity of his residence, with the avowed intention of watching all of his movements? Or how would our citizens feel if an army of observation was stationed in our midst, by the general government? Would it not be regarded as an insult to every citizen of the State?—Can it be any the less an insult to the citizens of the Territory?

In view of the present situation of affairs in Utah, we are decidedly in favor of her admission into the Union. What has been gained by the sending of an army to Utah? Who has been benefited thereby and who has lost by it? We answer, speculators have filled their pockets from the National Treasury, and the nation has been impoverished thereby. Money enough has already been spent in sending and keeping up the army in Utah, to build a railroad from this city to Great Salt Lake City, and nobody has been benefited thereby except the class above mentioned. Is it not time that our government should begin to take a practical view of this question, and instead of spending millions in keeping up an army in Utah, expend a few millions in constructing a railroad to, and through that Territory to the Pacific Ocean? Should this be done, in six days an army could be sent from New York to Great Salt Lake City, if there should arise any necessity for sending one there. If restraint upon the actions of the citizens of Utah be the object in keeping an army in Utah, it would be equally as potent if it were made manifest that an army could be sent there in a short space of time and at a trifling expense, and the demoralizing influence of a horde of idle soldiery would be removed from among the people. We need no standing army in Utah. If the people are as bad as represented, an army cannot and will not improve their morals; in fact the lusts of three thousand soldiers, with the bad example of idleness, would have a direct tendency to make them more corrupt and dissolute. The morals of a people cannot be improved by legislation. Moral suasion and a good example is the only efficient eradicator of immoral practices and errors in religion.

Admit Utah into the Union—withdraw the army and build the Pacific Railroad and more will be done in one year to improve the moral and social habits of her people, than keeping an army there for fifty years to come, and millions of the National Treasury will be saved.—We have made the above remarks upon the ground that all that is said of the people of Utah is true, which we do not believe, and if the charges made against her people are untrue, then how much greater the necessity of withdrawing the army from her Territory and how much greater the folly of keeping an army there? We took ground against sending the army to Utah—denounced the project as one gotten up and forced upon the government by speculators, and we now ask any one to point out what beneficial results, except to the speculators aforesaid, has resulted from the expedition? The National Treasury has bled freely for their benefit. It is now time that something should be done for the people—the speculators have had their share—now let the Pacific Railroad be built, and the people will be benefited thereby."

A WINE BATH.—A Pleasant Item for Lovers of Champagne.—An American traveler in the streets of Paris, seeing the words, "Wine baths given here," exclaimed:

"Well! these French are a luxurious people." Then with true Yankee curiosity, and the feeling that he could afford whatever any one else did, walked in and demanded a "wine bath."

Feeling wonderfully refreshed after it, and having to pay but five francs, he asked in some astonishment, how a wine bath could be afforded so cheaply.

His sable attendant, who had been a slave in Virginia, and enjoyed a sly bit of humor, replied: "Oh, massa, we just pass it along into another room where we gib baths at four francs."

"Then you throw it away, I suppose." "No, massa; den we send it lower down, and charge three francs a bath. Dar's plenty of people who ain't so berry particular, who will bathe in it after this, at two francs a head. Den, massa, we let de common people hab it at a franc apiece."

"Then, of course, you throw it away," exclaimed the traveler, who thought this was going even beyond Yankee profit.

"No, indeed, massa," was the indignant reply, accompanied by a profound bow; no, indeed, massa, we are not so 'stravagant as dat comes to; we jest bottles it up den, and sends it to 'Merica for champagne!"

## True Worth

Is known by the greatness and variety of temptations which it nobly resists; not yielding its honor, swerving its purposes, betraying confidence, or shrinking from labors pledged to fulfill.

The Savior of the world yielded not his allegiance to his Father, when Satan offered him the kingdoms of this world to forsake him.

The agony in the garden of Gethsemane, and the ignominy of the cross was endured as the conditions of the atonement, and thus manifested his true worth.

Judas carried the bag, betrayed his master and exhibited his real meanness.

Individuals frequently appear alike, and it takes circumstances, trying and searching to exhibit their true worth or detestable meanness.—[Com.]