

REMARKS.

By President BEIGHAM YOUNG,
in the old Tabernacle, G. S. L. City,
in the afternoon of Dec. 22nd, 1867.

[REPORTED BY G. D. WATT.]

In my reflections I often look over this people and number them, inquiring of myself what proportion of them bear the name of Latter-day Saints, and profess this religion. I expect we may say with propriety that nineteen twentieths, and perhaps twenty-nine thirtieths of the people inhabiting these valleys profess to be Latter-day Saints. Applying the same proportion to the inhabitants of this City, and considering that they are alive in the performance of their duties, it does appear to me that our Sunday meetings should be well attended from Sabbath to Sabbath. This tabernacle should be crowded to its utmost capacity. Our meetings are not as well attended as I would like to see them. I know not where to attach the fault, whether to the bishops of the different wards, or to the people. Do the people generally like to go to meeting to be instructed? Do they wish to hear their brethren speak of the things of the kingdom of God? Have they faith in the name of the Lord Jesus, and do they desire to make progress in the knowledge of God? or, are they already perfect? are they filled with knowledge and wisdom, with faith and grace, and every qualification of the Holy Spirit that they need not to be taught any more? Such questions as these suggest themselves to my mind sometimes when I see a remissness on the part of the Saints in the faithful performance of their duties. I hope and pray that the people will not entirely lose a desire to perfect themselves, and prepare themselves for the life and immortality which are promised in the gospel. I will not say but that they feel that they are very religious, doing the best they can, still for all that, there is a visible manifestation that there does not exist a desire within all of them to assemble themselves together. I will venture to say that the Latter-day Saints living in the thirteenth, fourteenth and seventeenth wards, if they were to attend our public meetings on the Sabbath day as they should, would fill this house to its utmost capacity, and there would be no room found for the people of the other wards of this city, though they are seventeen in number.

If the people are not at meeting on the Sabbath day, what are they doing? Are they reading the scriptures? are they fasting and praying and conversing with holy beings? I will form my judgement as to this from the little that I do know. Some are indolent no doubt, and are resting. As it is a day of rest, they do not like to go to meeting; it will tire them too much, and they choose rather to stay at home and rest. While this is doubtless the case with some, I should not wonder if others are working about their homes, doing that which should have been done yesterday, or on to-morrow, and I should not think it very strange if I should find some of our good, religious sisters at work to day, perhaps spinning, weaving, sewing, and doing that which should have been done yesterday, or on some other week day. If this were the season to perform canon work, I should have expected that many of the brethren would have been found in the canon to-day, having started on Saturday for a load of wood, knowing that they could not get back home again before Sunday evening. If such persons have a little business on hand that will take them from home a short time, they will most generally try to do it on the first day of the week. They must visit a little on the Sabbath day to the neglect of their duties.

I make these remarks, because I think the people do not manifest the desire they should to meet together to break bread, and partake of the sacrament of the Lord's supper, and learn what they can. If we can be made perfect here in this mortal state, and freed from sin and the effects of it, then I might possibly be led to believe that perhaps many of the Saints have become pure and holy and good enough without coming to meeting any more. Allowing me the privilege to judge others by myself, I should conclude that we still need to meet together for mutual instruction. I do not know of a person who observes the Sabbath in reality and in truth any stricter than I do. Perhaps I am mistaken, and you know we are not very apt to acknowledge our own faults; but I will venture to say that I try to live my religion as near as I ask any of my brethren and sisters to do. I ask no more of them than I am willing to perform myself. I need to attend meeting and to pray. I need to observe the Sabbath day. I need to par-

take of the sacrament of the Lord's supper, remembering Him, believing and realizing as much as possible that by and by He will come and partake of bread and wine with His disciples in His kingdom upon earth, feasting with His brethren and instructing them in all things pertaining to salvation, believing that He will descend from, even as he ascended into, the heavens. If our brethren and sisters who do not attend religious service, consider they do not need to be taught, preached to, exhorted and plead with any further, why then we must be satisfied until they find out their mistake.

I wish to remind you of a plan which we have adopted for the sustaining of our poor. Next Sabbath will precede our next fast meeting. At our next fast meeting I want the Bishops of the several wards in this city, the Bishop on the other side of the river, and the Bishop of the Sugar House Ward, making twenty-two wards in all, to see to it that every family in their wards bring a portion of their substance with them for the poor, to be deposited where the Bishop shall appoint. The Bishops of the Thirteenth and Fourteenth wards which are the wards containing nearly all the merchandise in the city—Bishop Woolley and Bishop Hoagland are the stewards over them—I wish them not to pass by the merchant, but let him also bring in proportion to his family for the support of the poor, also the doctors and lawyers in your wards. If they refuse to assist in maintaining the poor, let them be cut off from the Church, and make very little ado about it. Other wards are not as wealthy as these two wards, yet it is also true that these latter have more poor to sustain. I merely wanted to put the brethren and sisters in mind of this to-day. As to how much people should administer on a fast day for the sustenance of the poor, I will say, if you feel pretty close, and as though you have not much to spare, reckon up how much you consume in your families of flour, meat, vegetables, groceries, etc., and carry two-thirds of that day's rations to the Bishop of your ward. If you feel as though you could give a little more, give all the three meals, if you are in the habit of eating three meals a day; if you are not in the habit of eating three times a day, it is no matter, two-thirds as much as you consume in the day devote to the poor, and carry to your Bishop. I would also urge upon the Elders of Israel the necessity of going to fast meeting regularly. If I am unable to attend fast meeting myself, I try to be attentive in giving my substance to feed the poor; and I wish to remind every Bishop, that it is expected of him not to let a single family escape the performance of this important duty, that the poor may be fed and properly cared for.

This people present to the world a most remarkable spectacle. They have been variously educated, and variously impressed, religiously, morally and nationally, gathered together from many nations, yet they have become of one heart and mind, in the great leading principles of morality and religion. I say this to their credit. The Latter-day Saints in their assembled capacity enjoy the liberty and freedom of the sons and daughters of the Almighty. They are left free to choose good or evil according to their pleasure, that the hearts of all may be made manifest, that we may see and understand each other. The Lord brings us into circumstances, in which the very inmost recesses of our hearts, with regard to our moral impressions and character, are exhibited. I expect the Lord looks upon this people with a great deal of patience; for He is filled with compassion, and He desires very much to see the people sanctified. When the gospel of the Son of God is preached to the world in its purity and power, and men receive it, they are expected at once to cease from all evil, for it inculcates all the highest principles of morality, and strikes at sin in all its phases and degrees. Every son and daughter of Adam, who has received the gospel in honesty and truth, has received it in the Spirit of truth, whose office it is to teach and influence the possessor to love righteousness and hate iniquity. It teaches not to lie, not to take the name of God in vain, not to murder, not to covet that which is not your own, and to walk in all the commandments and ordinances of God blameless. In receiving the gospel in the latter times, through Joseph, the prophet, we have received the revelations contained in the Old and New Testaments, Book of Mormon, and especially to us given in the Book of Doctrine and Covenants. In all of these books the observance of the Sabbath day is particularly urged. I know that it is regarded in the scriptures as a day of rest, and that the public services of

our religion are considered by many anything but resting the body. As I have on former occasions remarked, if the Latter-day Saints will conclude to use the Jewish Sabbath as a day of rest, and the first day of the week, or the Christian Sabbath, to attend to our religious duties, we will do so. When the Saints assemble themselves together, it should be to purify themselves, and to sanctify the Lord God in their hearts, that they may be fully prepared to inherit His celestial kingdom. When a duty is required of this people by the legal authority of this Church, it is obligatory on them to obey; if they do not, the certain result will be a declension in their faith, and the light of the Spirit in them will, by degrees, become darkness. If we expect to enjoy the fullest and greatest blessings that can be bestowed upon the children of men, we must live for them. If we wish to know more perfectly the mind and will of God, we must live closer to Him, and be more and more faithful in the observance of every duty; not neglecting to meet often together, keeping our fasts before Him, bringing our offerings before the Lord, that the poor may be fed; remembering that, "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor;" and "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor;" and, "He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse." When the Lord gives a law to His Church or people in any age, He expects all to obey it, and those who live near to Him know that His yoke is easy and His burden is light.

Our enemies say that this people are oppressed; and it has been supposed that letters were not permitted to be sent out of the country to distant friends without their first being examined by the authorities of the Church. How singular it is that there should be people who believe this. There is no people on the face of this earth who enjoy the same amount of civil and religious liberty that this people enjoy as a civilized community—as a community that is governed by civil and ecclesiastical law. We gather thousands of people from many nations of the old world, and some of them come up here with their eyes full of iniquity; they are looking at everybody but at themselves, managing to see wrong in everybody but in themselves, and they very likely are guilty of ten wrongs where those whom they judge are guilty of one. They will lie a little, swear a little, and steal a little. While I can say before saint and sinner, without fear of contradiction, that this is the best people, as a community, upon the face of the earth, yet there are among them those who have joined the Church solely for the loaves and the fishes. They gather with the Saints for personal advantage; they received the truth because they knew it to be true; but they do not live it, supposing that "gain is godliness." They forget that, "those who will be rich fall into many temptations, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." This is sure to be the case, unless with the attainment of honest gain, we also increase in the grace and knowledge of God, fighting the good fight of faith, and laying hold on eternal life. These are they who violate the Sabbath day; these are they who pilfer their neighbor's goods; these are they who are greedy for dishonest gain to consume it upon their lusts; these are they who rob their employer of his substance or of his time, drawing wages which they have not honestly earned; these are they who pick up lost property, concealing and appropriating the same to their own use; these are they who appropriate money and means entrusted to their care, without legal process or contract; these are they who give their means and strength to build up and strengthen unrighteousness and unrighteous persons in preference to the truth and its upholders. Will one-half of this people come under this class? No, thank God, not one-third of them. I am happy in knowing that the great majority of this people have embraced the truth for the love of it; they have not forsaken the living God, but are serving Him with all their hearts; while there are those who stay away from meeting, refuse to give their substance to the poor, and shrink from the performance of every public duty, and I call upon the Bishops to deal with such persons, and ask from them no aid whatever, but leave them alone to get rich if they can.

Public officers among us appropriate public money out of its legitimate channel, without leave or license, under the plea that we are all brethren together—

all one family, etc. Were this done in any other part of the world, the offender would be thrown into prison as a felon. Notwithstanding the evil and evil persons among us, the great majority of the Latter-day Saints will be accounted worthy to bear off the Kingdom of God to the nations, build up the Center Stake of Zion and sanctify themselves and be prepared for the coming of the Son of Man. It is folly for any person who doeth evil to suppose that he will, by-and-by, be justified. Let not evil-doers thus flatter and deceive themselves, for by transgressing the law and counsel of God, men and women forfeit their rights to the tree of life, and to an inheritance in the Kingdom of God. No person need think that they will get the promised blessings, while they at the same time refuse to live in a way to be worthy of them. The gospel of the Son of God is given expressly, that by living according to its institutions we may obtain power over the evil that is in us, for by it we obtain grace and strength to resist the devil and overcome the sin that is in the world.

Let those who have an ungovernable appetite for spirituous liquor live their religion faithfully, and ask God continually in the name of Jesus for strength to overcome it, and it shall be given them, and the desire for it shall be taken away from them. We have acting bishops who think that they cannot quit using tobacco. Now, I do not particularly urge this upon old men who are approaching the grave, who have used it all their lives; but while they live, it is their duty to teach their children to abstain from the use of it, and to guard them against contracting any other pernicious habit. The gospel is introduced to destroy the power of sin, and to give us the victory over every inordinate appetite which has been created through transgression and given satan power over us; for he operates upon the evil propensities within us, which are contrary to the principles of life and to the principles of the holy gospel which have been introduced expressly to give man power over evil passion, taste and desire, crying to all let him that stole steal no more, etc.; and this gospel has been preached to the greater portion of the civilized world. If we are honest in our labor, we will be justified; if we are honest in our dealings, we will be justified; if we are truthful to each other, we will be justified; and if we are not, we will be condemned. This is for the Latter-day Saints.

Do evil-doers expect they are going to build up the centre Stake of Zion, and be prepared to receive the Son of Man when He comes to His temple? If they thus flatter themselves, they will be disappointed; they will not be numbered with the just. There is no excuse for any man to steal in this community, or to do any other evil. I have seen starving creatures in the old countries pass through the market places, hungry and penniless, but dare not help themselves to a pin's worth. There are no hungry paupers in this country; but the land is full of bread and meat. What would be the case here, if hungry oppressed people? They would walk into the market and help themselves, and ask no odds of the owner, and go unpunished. Once in a while in this country justice is laid to the line and righteousness to the plummet, and the refuge of lies is swept away. If we wish to be Latter-day Saints, let us be honest, upright and truthful with all men, and industrious in providing for ourselves, and those who depend upon us, by our honest labor and frugal economy, and also let every woman be industrious, frugal and faithful, helping all she can to build up and sustain the right.

May God bless you. Amen.

A man who has a wife or sweetheart named Lize is not to be believed in anything, for he's always telling Lize about everything.

Over three hundred million Lucifer matches are manufactured and used daily in the United States, or about nine to every person.

The Cheyenne Leader says that a mass of fine granite, of a beautiful pink color, has been encountered in making a cut on the line of the Union Pacific Railroad, at Carmichael's Camp, eighteen miles west of Cheyenne.

The experiment of making belting from paper has proved a success, and the article is now used in several manufacturing establishments. The belting resembles the genuine oak tanned leather, and serves alike well in dry or damp atmosphere.