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REMARKS

By President BRIGHAM YOUNG, Bowery,
September 30, 1860.

REPORTED BY G. D. WATT.

I feel the force of the ancient saying, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life evermore."

I realize all that has just been said in regard to the blessings of heaven being ready to be poured out upon this people, if they were prepared to receive them; and that too in a far greater degree than has ever entered into the heart of man to conceive, for the heart of man is incapable of fully comprehending the blessings that God has in store for the faithful, unless he has revealed those blessings to them by the revelations of his Spirit. The natural man is contracted in his feelings, in his views, faith, and desires, and so are the Saints, unless they live their religion. If they live their religion, all that has been said this morning they will fully realize to be true.

It may be asked, "shall we go to the world for wisdom?" They have none, so far as pertains to the plan of salvation. To be sure, they have considerable knowledge of the arts and sciences, but in those do they understand all that has formerly been understood? I have no idea that they do. Do they know anything of the things of God? No. Br. Taylor observed, "go to the priests of the day, and they cannot inform you." There is a good reason why, because they know nothing, directly, in regard to the things of the kingdom; and they are equally ignorant with regard to the design of their present existence, to say nothing of either their prior or future existence. They are a mystery to themselves, and do not even understand the things which they see; still they are searching and researching, and studying and striving with all their powers to understand the things they see every day, and come short of doing that; how, then, can they understand the invisible things that pertain to eternity? There is no knowledge of these things in the so-called Christian world in comparison with what they should possess in consideration of the advantages which have been granted to them, neither is that knowledge among those denominated heathen. There are only a few dark traditions—a few incorrect and garbled ceremonies and ordinances—remaining of the true system that was once possessed by mankind.

We are in the kingdom of God, and must yield obedience to it. We say that we do, we feel that we do, but when will this people fully see and understand things as they are? I may answer, in the future; and all I can now say is, that they are learning—growing in grace and in the knowledge of the truth—but to say we are perfect, we cannot. When Br. Taylor referred, in his remarks, to our leader and dictator, with regard to his perfections and imperfections, I felt that I could almost say that I did not want him to be perfect yet. I remember Joseph Smith's saying, "if I were as pure and holy as you wish me to be, I could not stay with you; I would not be here to guide and direct you, for the Lord would take me from you." He did take him, the people were not worthy of him. The people required him to be as holy as the Almighty himself, and to never make a mistake. Wherein the First Presidency and the Twelve do wrong, it is not in the ability of the people to detect them in those wrongs. They are far advanced, and they know enough more to lead out; and if they commit an error it is passed over, and the people cannot tell wherein or when, nor how to correct it.

The Christian world are all looking for a day of perfection, and are donating their money and sending out missionaries—they have also a great many tract and Bible societies, etc., etc.,—expressly to convert the world and bring forth the day the ancient prophets have written about—a day of rest—the millennium—or any other term you please to apply to it, but it is a day when the Saints who believe in the Lord Jesus Christ shall see eye to eye, when all shall come to the knowledge of the truth; and the law of the Lord shall be written in the hearts of all, and none shall need to say to his neighbor, "know ye the Lord, for all shall know him," etc. All Christendom is looking for that day. I will inform this congregation and the whole world that they will never come to perfection—never can commence the great work of reformation in themselves, and with each other—until the superior knowledge can take the inferior and direct it, and, if need be, chasten it and remove its errors and give it the truth.

During a few weeks past much has been said in relation to the folly, feelings, and doings of Elders of Israel. Joseph Smith was a rod in the hands of the Lord to scourge the

Elders of Israel—he was the mouthpiece of the Almighty—and was always ready to rebuke them when requisite. You who were acquainted with him know his course and life; he had a word of comfort and consolation to the humble and faithful, and a word of rebuke to the froward and disobedient. But for a few years past, in the midst of the Elders of Israel, they have treated each other with what may be called silken words spoken with velvet lips; and what you have lately been hearing about has produced this course of life and feeling among the Elders not to chasten or rebuke each other. If they wished to correct, they would preach a long sermon, and tell how miserable they themselves were, how wicked they had been, how much evil they had done, and how many times they had transgressed, and been out of the way; and after they had painted their own characters as black as darkness, they would say, "brethren, do you not think that you have done wrong in what you have done?" I am afraid you have, but my own evil works are so much greater than yours that I dare not mention it." This conduct is connected with other things; in fact, the whole experience of man and the whole plan of salvation are so interwoven that it is hard to draw out and divide one subject from another, though it may be done in some instances. Men become darkened in their minds, they say that the Elders of Israel, they believe, have fallen from grace and have received the spirit of the world. Those Elders are not willing to acknowledge this, but almost every track they make proves it; almost every deed they perform proves that they have become lukewarm, and they preach with silken lips, and do not pour the truth of God upon the people as the Lord wishes them to, nor cause the overt acts of the ungodly to feel the wrath of justice and the weight of truth. This is what I see, and what I have seen for a long time.

People become covetous. The whole world is more or less covetous; and when the questions are asked, "Where shall we go for wisdom—for strength? To whom shall we apply for knowledge? Where shall we seek for life?" There is but one source, and that is the God who organized us. When will we become entirely independent? Never, though we are as independent in our spheres as the Gods of eternity are in theirs. When will we lead out and act for ourselves? When we have overcome, and that is not yet. Jesus has not yet overcome; he has not received his kingdom from the Father. He has to contend against the enemy—against the power of the devil—until he overcomes death and him that has the power of it. If he is successful, and we believe that he will be, when he overcomes and subdues all enemies and puts them under his feet, he will present the kingdom to the Father, and then he will be crowned, and not until then. When will we be crowned? Not until we pass through ordeals preparatory to receive those crowns. We are not our own. We have our existence, but it is not our own.

That which we seem to possess is not our own, but is owned and controlled by a superior power. Even the power of the devil can take money from one man's pocket and place it in another man's pocket, to say nothing of what the power of God can do. Some men seemingly possess much riches, as did Job, and how long may it be before they have not a farthing's worth of property, or a wife, or child? In a few weeks the Lord took almost all from Job; he spared to him a wife, who, as recorded in the Bible, seemed to taunt Job's trust in his God—his fidelity to his Maker. "Now," says she, "you had better curse God at once, and die. I told you that he would not stand by you." I presume Job felt like saying, "Go to the devil your own road."

Who does have true power? Those who have overcome and sat down with the Gods in eternity, and who have committed to them the keys that are prepared for them. Then they can reign triumphantly, for they have perfect control over death and him that has the power of death, and over all evil; then they control life.

I frequently reflect upon how much power we need. You hear the Elders of Israel praying for power to overcome their enemies; they want power to strike them blind, and to strike them dead. We have seen times, within a few years back, when we would have been glad to have had power to destroy our enemies. Have you power, independently, to make a kernel of wheat grow, or any vegetable with which to feed yourselves? No, you have not power to control those lesser powers that pertain to the elements.

What does the Lord want of us? To build temples, raise potatoes, wheat, etc.; and preach the gospel to and gather the poor. The Elders of Israel do not thoroughly know how to do this, yet they want to rise here and tell how the Gods are made. They had better learn how to raise potatoes, and how to take care of them after they are raised. Some do not know even this, but would let the potatoes rot before they are half used up. If they had

an abundance of gold and silver, they would not know what to do with it. Are not the people reaching after that which does not belong to them? That is the reason why the whole world do not receive the gospel; it is too low and humble for them; they are looking after something in the future; they are like the fool whose eyes are wandering to the ends of the earth; like some of the Elders who rise here to preach and want to tell what is going to be in the millennium, and what has been long before the creation of the world, but never think of inquiring as to their duty to-day. Learn first to obtain power over the smaller objects and principles around you. Learn to control yourselves and that which is immediately around you; and always keep in view that the animal, vegetable and mineral kingdoms—the earth and its fulness—will all, except the children of men, abide their creation, the law by which they were made, and will receive their exaltation.

Who will possess the earth and the fulness thereof? Will those who love money, and who barter their lives and their hopes of salvation for a little gold? Those who love it in its present existence, will perish. Gold is one of the most refined metals, and mankind have to be tried like gold that has passed seven times through the crucible, making it a little hotter each time, until the metal is as pure as it can be. Who will possess it? Who will possess the earth and all its fulness? Will it not be those whom the Lord has reserved to this honor? And they will come upon Mount Zion as saviors, to labor through the millennium to save others.

Are the Elders able to correct a person when he is wrong, without having personal feelings? You are not as you should be, unless you can correct every person you know to be wrong, without having personal ill feelings against them. If you cannot possess gold and silver without having one particle of love for it, you are not as you must learn to be. All that a man should have in his heart with regard to goods and chattels and possessions on the earth, is to know of the Lord what to do with them. If I do a wrong, let me correct that wrong, and become right. If I see a wrong in my neighbor, correct that and remove the fault from him and give him something better. The object of the Elders of Israel ought to be to glorify God and sanctify their feelings and affections before him. If we have anything else in our hearts, it is wrong; contending one with another is wrong. May God bless you, brethren: Amen.

CORRESPONDENCE



WEBER COUNTY FAIR.

OGDEN CITY, Oct. 3d, 1860.

EDITOR DESERET NEWS—SIR:

The first Annual Exhibition of the Weber County branch of the D. A. & M. Society came off on Friday and Saturday last, Sept. 28 and 29, in this city. The articles that were brought in for competition were very numerous, and far exceeded the expectations of the public, generally.

There were some three hundred premiums awarded on home manufactured articles, consisting of a general variety. The show of vegetables was very good, and of an excellent quality. The apples, plums, currants, &c., in the fruit department were pleasing to the eye, and palatable to the taste. There was a very good show of stock, all of which were "fat and well favored." Among the cattle were a goodly number of the Durham and Devonshire breeds. The number of native horses was rather limited, but of a fine quality. The sheep, hogs, and poultry of various breeds would favorably compare with any I have seen in this country.

The rooms in which the fair was held were neatly fitted up, and tastefully decorated, and much credit is due to the committee of arrangements for their perseverance and for the excellent order in which every thing was kept during the exhibition. It is almost useless to say that peace and good order prevailed throughout the proceedings, as this is common with us. The people appear to be much stimulated to renew their diligence to promote our home interest.

I am yours truly,
JOSEPH HALL.

THE HOLY STONE.

G. S. L. CITY, Oct. 9, 1860.

MR. EDITOR:—I have taken some pains to translate, literally, the characters or imitation of old Hebrew letters you presented to me, said to be found near Newark, O. It is all one to the public whether they are a modern discovery of ancient knowledge or a present devised "secret."

Aside from the boasted learning of the age, allowing the second verb in Hebrew to mean—endow, inspire, sanctify or consecrate, and the noun it governs, to mean, the 'anointed' or holy priests: we have this elegant and perfect revelation—"The law of the Lord binds the Lord to inspire the anointed to rule the earth."

If the foregoing be an ancient relic, and I see nothing to contradict it, I presume it was deposited there by the Nephites more than 1600 years ago, or soon after the crucifixion of our Savior. The Book of Mormon unravels all such mysteries and gives the necessary information relative to the children of Israel, who settled the continent of North and South America, after the Jaredites who fled hither at the dispersion from the Tower of Babel; together with many more mighty works found on every habitable part of the continent.

W. W. PHELPS.

LATE FROM THE WEST.

By the politeness of Mr. Walker, who, in the absence of Mr. Gilbert, had it in his possession, we have been furnished with the following communication from Judge Flenniken, received by Pony Express, on the morning of the 9th inst.

BUTTE STATION, Oct. 6, 1860.

MR. A. GILBERT:

My Dear Friend:—We have reached this point in safety, but for the last two days have had bad weather, cold, and six inches of snow. Last night, altogether, was the most disagreeable of my life; it was two o'clock in the morning when we reached this place; a good many of our party nearly frozen.

Just in the evening, in Egan's canyon, we had an alarm of Indians, they had their fires on the mountains, which they extinguished when they saw us; we drove to the station, a short distance, which was burned down a second time. We were expected an attack, but had none. There were but five of us; as the ambulance was an hour and a half ahead with the remainder of our party. It was dark and snowing hard, and our watch for that period was indeed disagreeable, but our company came up, and we went safely on. Remained here all day.

Marshal Grice wishes to be kindly remembered.

Yours truly,
R. P. FLENNIKEN.

Arrivals from the Plains.

On the evening of the 3d instant, Captain Joseph W. Young arrived with his freight train, consisting of some thirty wagons, with ox teams, which have made the trip to the Missouri river and back this season. The cattle, which we did not see, are said to have returned in good order and condition, looking better than some that have only been driven from the States this year.

Capt. E. D. Woolley, with a train of nine mule wagons, with which he went to the east from this city last spring for merchandise, was also in company, and several others, increasing the number of wagons that came in with Capt. Young to fifty one.

Capt. William Budge, in charge of the last immigrant company, consisting of some seventy wagons and over four hundred persons, arrived on Friday about noon. There were four deaths and four births reported, in the company, during the journey from Florence.

It is gratifying to witness the arrival of the immigrant Saints in good health and spirits before the winter snows begin to fall on the mountains, rendering their passage cold and uncomfortable.

Encourage Home Manufactures.

Mr. A. L. Taussig, of the firm of Taussig & Simons of Payson, is manufacturing, and has on hand a quantity of leather of as good quality, as was ever made in the United States, which those who want a good article, can obtain at prices, that will preclude importation. He has recently furnished us with some, and if it does not wear well, it will be unlike that which we have purchased from him heretofore.

Give him a call; make a purchase; pay down, and if you do not get as good an article as other manufacturers make, purchase of those that do the best work, and sell it the cheapest the next time, if you can ascertain who they are, and where they reside.