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REMARKS

By President BRIGHAM YOUNG, Tabernacle, April 8, 1860.

REPORTED BY G. D. WATT.

Pertaining to the school that br. Hyde has been mentioning, we shall devote the large building on the east side of Union Square to school purposes. Tuition will be free, and the school will begin to-morrow morning, with Orson Pratt, jun., and James Cobb, teachers, under the supervision of Orson Pratt, sen. The Union Academy is designed exclusively for boys and young men. So soon as we have a suitable building we intend to open an academy for females, in which they will be taught the common branches of English education—music, and, probably, some of the modern languages.

We wish those who attend the Union Academy to qualify themselves to be useful to themselves and this community, as speedily as possible. We shall urge the study of mathematics, and more particularly their practical application, that as many as have a taste and aptness may become familiar with surveying, which they can fit themselves for in a very short time. There are but few here who are practical surveyors, and we wish that number increased.

One of the teachers will probably attend to the rudiments of education, though we prefer to have scholars tolerably well advanced in arithmetic, writing, reading and grammar; still it may be requisite at the start to admit some in the elementary branches.

I give it as my opinion, that you may go to any part of the United States, or of the world, where parents are not obliged by law to send their children to school, and you will find more schools in the midst of this people, notwithstanding their poverty, their drivings, sufferings and persecutions, and more persons that can read and write, in proportion to our population, than in any other place on this earth. You may select any community, of the same number, and in this particular we will favorably compare with the best of them, and I think we are ahead of them. But this furnishes us no reason for keeping children from school.

There are many who are anxious to teach school, if the people will encourage them. The people have the privilege of sending their children to school, for there are plenty of teachers and plenty of rooms in every town and neighborhood. However, it is often the case that, when they have sent their children one or two quarters, they neglect paying the teacher.

Some say they are not able to send their children to school. In such a case, I think I would rise in the morning, wash myself, take a little composition, and try, if possible, to muster strength enough to send my children to school and pay their tuition like a man. When you have done this, if you are still unable, apply to some of your neighbors to assist you.

Men able to ride in their carriages and not able or unwilling to pay their children's tuition ought, I think, to have a little composition, or catnip tea, and then, perhaps, they will be able to send their children to school. I know such persons are weak and feeble, but the disease is in the brain and heart, not in the bones, flesh and blood. Send your children to school.

As I have before remarked, there will be no charge for tuition in the Union Academy, and we will learn whether the young men will go to school and qualify themselves for doing business and becoming useful in this world. Compare those who had their education before they came here with the boys who were born and brought up in this church, in the midst of our being driven, and I will furnish you ten gray-headed men who cannot reckon up the simplest account in figures, where you can find of one of our boys fifteen years old that cannot. That is the difference between this people, with all the ignorance alleged against them pertaining to the learning of the day, and the professed learned world. I want them still to advance and increase.

We should be a people of profound learning pertaining to the things of the world. We should be familiar with the various languages, for we wish to send to the different nations and to the islands of the sea. We wish missionaries, who may go to France, to be able to speak the French language fluently; and those who may go to Germany, Italy, Spain, and so on to all nations, to be familiar with the languages of those nations.

We also wish them to understand the geography, habits, customs, and laws of nations and kingdoms, whether they be barbarians or civilized. This is recommended in the revelations given to us. In them we are taught to study the best books, that we may become as well acquainted with the geography of the world as we are with our gardens, and as familiar with the people—so far at least as they are portrayed in print—as we are with our families and neighbors.

I will now make a few remarks upon testimony. I have heard a great many Elders in this church, and people who were professing Christians before this work was revealed, testifying of the things of God. Men rise up here and say they do know that this is the work of God—that Joseph was a prophet—that the Book of Mormon is true—that the revelations through Joseph Smith are true—that this is the last dispensation and the fullness of times wherein God has set to his hand to gather Israel for the last time, and redeem and build up Zion on this land. How do they know this? Persons know and will continue to know and understand many things by the manifestations of the Spirit that, through the organization of the tabernacle, it is impossible otherwise to convey. Much of the most important information is alone derived through the power and testimony of the Holy Ghost in the speaker, revealing itself to the understanding and spirit of the hearer. This is the only way you can convey a knowledge of the invisible things of God. By way of illustration, though a meagre one, suppose that a man may discern in his mind how the principle of perpetual motion can be made to operate, but cannot explain it to his neighbors.

Reflect, for a moment, upon the sensitive faculty implanted within us. We know when we touch anything with our hands. When we discern an object with our eyes we know that we see. How do we know? By a principle common to all intelligent beings—by the sensations God has placed within us. Were it not for this the eye could not see, nor sensation be communicated by touch. Were it not for the intelligent principle God has placed within us, we could neither feel, see, hear, taste, or smell.

It is recorded that some have eyes to see, and see not; ears to hear, and hear not; hearts have they, but they understand not. You who are spiritually minded, who have the visions of your minds opened, have studied yourselves, your organizations, the power by which you have been organized, and the influences that act upon you, can understand that the power that has given you physical sensation is the power of the same God that gives you understanding of the truth. The latter power is inward. My inward eyes see, my inward hands handle, my inward taste tastes of the good word of God. The apostle used this language. He spoke of tasting the good word of God and the powers of the world to come. Do you taste? Yes, by the sensations God has planted within you. Thousands and thousands know, by their inward and invisible sensations, things that have been, things that are, and things that are in the future, as well as they know the color of a piece of cloth by means of their outward or physical vision. When this inner light is taken from them they become darker than they were before, they cannot understand, and turn away from the things of God.

With regard to evidence, testimony, the requirements of the children of men pertaining to the invisible things of God, who is it that requires a miracle done? Br. Hyde says that when he has been out preaching, this priest and that deacon would say, "if you are the servant of God, work a miracle." I have had the same required of me a great many times, but if I had the power of the Gods I would not work for them a miracle. Why? Because it would only be to gratify a hellish, worldly, corrupt, devilish disposition on the part of the one requiring it. Have we not an example? Yes, one expressly for the benefit of the Saints who were to follow in the footsteps of the Redeemer and pursue the path he walked in. "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, all things will I give thee, if thou wilt fall down and worship me." Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him—if thou be the Son of God, cast thyself down, for it is written,—he shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone." In other words, "If you are the Son of God, work a miracle. All this world is under my control, and I will give it to you, if you will obey me and cast yourself down, that I may go and be a preacher and testify that you are the Son of God." Jesus would not do anything of the kind.

"Then," said the devil, "make bread of these stones, that we may have a testimony that you are the Christ, and I will go and tell the people of it." The Savior said unto him, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him." He would not accommodate the feelings of the person that wished to tempt the Lord his God.

At another time Jesus exclaimed, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the

sign of the prophet Jonah. For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

In all my preachings and teachings, my faith to-day is the same as ever, according to the light I have had from time to time. If I had the power to turn the Mississippi directly to the opposite course it is now running, and make it empty into Hudson's Bay instead of into the Gulf of Mexico, I would not do it with a view to convince the people of the truth of the work of God.

The gospel plan is so devised that a miracle to make people believe would only be a condemnation to them. When you hear people tell what they have seen, that they have seen great and powerful miracles wrought, and they could not help believing, remember that devils believe and tremble, because they cannot help it. When the voice of the Good Shepherd is heard, the honest in heart believe and receive it. It is good to taste with the inward taste, to see with the inward eyes, and to enjoy with the sensations of the ever living Spirit. No person, unless he is an adulterer, a fornicator, covetous, or an idolator, will ever require a miracle; in other words, no good, honest person ever will.

If this is the work of God, let us understand its beauty and glory. I do not say that all are like myself, but from the day I commenced preaching the gospel to this present moment, I never had a feeling in my heart to occupy much time in preaching hell to the people, or in telling them much about being damned. There are the kingdoms and worlds which God has prepared, and which are waiting for the just. There are more beauty, glory, excellency, knowledge, power and heavenly things than I have time to talk about, without spending my time in talking about the hells prepared for the damned. I have not time to talk much about them.

We have heaven, eternal life, eternal existence before us. Behold the sea of faces before me this morning, every one of whom God has organized to dwell eternally in his presence. Is not this a theme that is worth the attention of all the human family? We are alive. When shall we die? Never. Says our Savior, "Whosoever believeth in me shall never die." Shall we put off this mortality? Yes, we will lay down these bodies in the grave. What for? That the dust, our mother earth that composes the house of the spirit, may be purified by passing through this ordeal and be prepared to be called up and united with the intelligent heavenly body that God has prepared. This is nothing but a change. It is not the dissolution of the creature; it is merely putting off the flesh that pertains to this world.

The particles of this earth that now compose this body will be re-arranged, and the spirit will be clothed with an immortal tabernacle. Let the spirit reign predominant over the flesh, and bring into subjection the whole man—every feeling and every desire of his heart—and let him be devoted wholly, body and spirit, to the end for which he has been created. When the flesh is brought into subjection, it is made worthy through that means.

So live every morning, noon and evening—every moment—as to enjoy the Holy Ghost continually. Do not deprive yourselves of this privilege, brethren and sisters, then you can see, hear, and understand, and know things that are of God, the visible and invisible, in heaven and on earth; things past, present, and to come. No power can deprive you of this privilege, and God will bless you, and we will bask in his presence with our Elder Brother and with all the sons and daughters of Adam who have been redeemed from the four quarters of the earth to live for ever.

What a pleasing thought! what an entrancing idea it would be, if we had the privilege of making a selection of one of the most beautiful locations on this earth, where we could have our grounds, gardens and walks laid out after the most enchanting and beautiful order, with every variety of trees, with fountains of water, and everything to make us happy and comfortable, with our carriages to ride in, etc., and then live ten thousand millions of years upon that beautiful possession! Still that period of time would ultimately come to an end, and when the last moment had come, the possession ceases to be worth a groat, for it is not eternal. Boundless wealth and the most beautiful possessions cannot give pleasure and happiness of that exquisite and heavenly nature that is not in itself eternal.

I expect to see the streets paved with gold, and our common utensils made of the precious metals that the wicked now worship. There is no ornament, no beauty, no excellency—nothing that you can imagine that is great, grand and useful on earth but what is typical of the immortal and eternal riches that are in store for all those who overcome.

Excuse me, if I speak loud. Were I to speak as I feel, I should speak like a Methodist, for a little while, and cry, "Hallelujah,

praise ye the Lord." Let his praise ring aloud through the heavens and swell in an-thems throughout the earth. Praise the name of our God, who, in the fullness of his mercy, hath provided a great salvation and eternal life for all the Saints, without money and without price.

I do not hate any man on earth or in hell. The worst wish I have for the wicked is, that they may be obliged to live according to good and wholesome laws.

May God bless you: Amen.

Slow but Sure Wins the Race.

What Dr. Arnold said of boys is equally true of men—that the difference between one boy and another consists not so much in talent as in energy. Given perseverance and energy soon becomes habitual. Provided the dunce has persistency and application, he will inevitably head the cleverer fellow without these qualities. Slow but sure, wins the race.

It is perseverance that explains how the position of boys at school is so often reversed in real life; and it is curious to note how some who were then so clever have since become so common place; whilst others, dull boys, of whom nothing was expected, slow in their faculties but sure in their pace, have assumed the position of leaders of men.

The author of this when a boy, stood in the same class with one of the greatest dunces.—One teacher after another had tried his skill upon him and failed. Corporal punishment, the fool's cap, coaxing and earnest entreaty proved alike fruitless.

Sometimes the experiment was tried of putting him at the top of his class, and it was curious to note the rapidity with which he gravitated to the inevitable bottom, like a lump of lead passing through quicksilver.

The youth was given up by many teachers as an incorrigible dunce—one of them pronouncing him to be "a stupendous booby." Yet slow though he was, this dunce had a dull energy and a sort of beefy tenacity of purpose, which grew with his muscles and his manhood; and, strange to say, when he at length came to take part in the practical business of life, was found heading most of his school companions, and eventually left the greater number of them far behind.

The tortoise in the right road, will beat a racer in the wrong. It matters not though a youth be slow, if he be diligent. Quickness of parts may eventually prove a defect, inasmuch as the boy who learns readily will often forget quite as readily; and also because he finds no need of cultivating that quality of application and perseverance which the slower youth is compelled to exercise, and which proves so valuable an element in the formation of every character. Davy said, "what I am I have made myself;" and this holds true universally.

The highest culture is not obtained from teachers when at school or college, so much as by our own diligent self education when we have become men.

Parents need not be in too great haste to see their children's talent forced into bloom. Let them watch and wait patiently, letting good example and quiet training do their work, and leave the rest to Providence. Let them see to it that the youth is provided, by free exercise of his bodily powers, with a full stock of physical health; set him fairly on the road to self culture; carefully train his habits of application and perseverance; and as he grows older, if the right stuff be in him, he will be enabled vigorously and effectively to cultivate himself.

A LAWYER PUT TO FLIGHT.—A young urchin, employed to cleanse a chimney of a house in Macclesfield, and having ascended to the "summit of his profession," took a survey. This completed, he prepared to descend, but, mistaking the flue, he found himself on his landing, in the private study of a limb of the law, whose meditation on some obtruse point was put to flight. The sensation of both parties it is impossible to describe; the boy, terrified lest he should be punished, stood riveted to the spot, and the lawyer, struck dumb, started from his seat, the very image of horror, but spoke not. Sooty, however, soon found a tongue, and in accents, which only increased the terror of law, cried out, "My father's comin' directly." This was enough; the presence of such an equivocal being, so introduced, unnerved his heart; with one bound the affrighted lawyer flew down stairs, and in his kitchen sought refuge from the enemy.

ONE OF THE GAMES.—On a strict western steamboat the usual amount of gambling and other expedients for getting rid of time was resorted to, and one evening some of the passengers asked the captain if he had any objections to their holding a prayer meeting in the cabin—"None at all, gentlemen," was his bland reply, "amuse yourselves in any way you like; only remember that it is a rule of the boat that all games must cease at ten o'clock."