

## REMARKS

By President BRIGHAM YOUNG, Bowery,  
p. m., August 5, 1860.

REPORTED BY G. D. WATT.

In instructing the people I desire and seek to obtain the light of the Spirit of truth, and the power and assistance of God to give me words to so convey my ideas that the hearers can understand me. I have ideas that I deem very valuable, and I wish to so impart them to my fellow beings that they can comprehend them as I do, and, if they will, esteem them as I do, really feeling their worth, it is all I ask. Preachers are in the habit of reading a portion of scripture for a text, and preaching from it, but seldom upon it. Such discourses as br. Bywater and br. Kimball gave us this forenoon, and such as you generally hear from this stand, would serve those preachers a long time, for they are all texts. We have not time to show wherein an apostle or prophet meant thus and so, but we pour out the words of life to the people, as did the apostles and prophets anciently.

No man ever preached a gospel sermon, except by the gift and power of the Holy Ghost sent down from heaven; without this power, there is no light in the preaching. Br. Bywater remarked that he did not desire a man of God, when he arose to speak to the people, to say, "thus saith the Lord," or "thus saith the Lord God Almighty," or "thus saith Jesus Christ." People who require this, or who constantly require written revelation, have not a correct conception of revelation and its Spirit. What do the present professing christian world know about the words of the Lord that came to Jeremiah, Isaiah, and other ancient prophets? They read and hear without understanding much; they have not a true conception of the truth or principle of what they are reading. Is this the case with the Latter Day Saints? It is more or less the case with those who are continually desiring to have "thus saith the Lord," and more written revelations. Those who possess the spirit of revelation know the voice of the Good Shepherd when they hear it, and a stranger they will not follow. They discern the difference between the Spirit and power of the gospel and the precepts of men. When they hear truth poured upon the people, in comparison, like the cataract of Niagara, they do not want "thus saith the Lord," for it carries with it its own evidence, and is revelation to the believer. They understand, and the fountain within them springs up to everlasting life; they are happy partakers of the grace of God through the administration of his servants, and of the truths the Lord dispenses, and they receive truth upon truth, light upon light, which cheers and comforts their hearts day by day. If you wish to understand the true principles of revelation, live for it; there is no other way of obtaining eternal life.

Our spirits were pure and holy when they entered our tabernacles, and if they have been defiled, it has been by the influence of Satan through the weakness of the flesh. There is a constant warfare, and in the great majority of cases the flesh overcomes the spirit. In the few cases where the spirit overcomes the flesh, it yields obedience to the whisperings of the eternal Spirit of truth which elevates it above the power of all unholy desires and passions.

Is there anything on this earth you could not dispense with, for the sake of the gospel?—There should not be.

Our bodies are organized to derive enjoyment from their proper use. There is enjoyment in eating when you are hungry, and in resting when you are fatigued, to the extent the body rightly requires; but if appetite is so gratified that your body, when you wake, is tormented with a raging fever, where is the pleasure in eating so much of this or that delicious food? Satisfying the appetite brings to an end the pleasure of eating; and where food is partaken chiefly to gratify the pleasurable sensation derived from eating, disease is generated and true misery springs out of this unwise gratification. Some healthy, strong constitutioned persons can eat large quantities of food with apparent impunity, but in so doing, the tax they place upon their systems will ultimately bring disease and death.—Those who have suffered excessive thirst, while passing over plains and deserts, realize that there is no blessing that is greater than cold water. When the system is thus parched for want of the proper supply of moisture to sustain the continual perspiration it is subject to, is there any luxury on the earth that can excel pure, cold water? Though, in case of excessive thirst and consequent exhaustion, care is required not to drink too freely, until the system is cooled, and becomes gradually imbued with this life-restoring element. But through the use of water, by and by your thirst comes to an end, and you feel as though you had not been thirsty in your lives—the enjoyment is past away.

Now compare the greatest of earthly joys with the joys you receive in believing in Jesus Christ and obeying the gospel he has delivered to the children of men. It is sweeter than the honey comb; and to those who live according to it, it gives constant joy—a lasting feast—not merely for an hour, or a day, but for a whole life and throughout eternity. The appetite is always keen, and there is always plenty for it to feast upon. This is my experience. The revelations of the Lord Jesus Christ are sweeter than honey or the honey comb. We can eat, and continue to eat; drink, and continue to drink. Is there durable satisfaction? Yes, I am in the height of my enjoyment. All the pleasure and all the joy that can be bestowed upon a finite being, is in the gospel of salvation through the Spirit of revelation upon the creature—upon the Saint of God—old or young, male or female. Not that this comparison fully conveys the idea, for the language of mortals fails to fully portray the joys of the gospel of life everlasting.

ation upon the creature—upon the Saint of God—old or young, male or female. Not that this comparison fully conveys the idea, for the language of mortals fails to fully portray the joys of the gospel of life everlasting.

Cease not to do good, but let the Saints cease to do evil and live for God and God alone, and their fleshly appetites and passions will not be in their way. Learn to overcome and control self. It is impossible for me to preach the sermon contained in this text, but let all live the life of a Saint and they will understand it by and by. Let each person be determined, in the name of the Lord Jesus Christ, to overcome every besetment, to be the master of himself, that the Spirit God has put in your tabernacles shall rule—then you can converse, live, labor, go here or there, do this or that, and converse and deal with your brethren as you ought. If you have a chastisement for any, you can deliver it in the spirit of meekness. If you are abused, trampled upon or in any way imposed upon, if men take a course to injure you or your property or feelings—you can treat such conduct as you should, for you live above the channel of selfishness, pride and every worldly vanity that some men walk in. This is the privilege of all the Saints.

Law is made for the lawless. Let the Saints live their religion, and there is not a law that can justly infringe upon them. They are subject to the powers that be, by living so pure that no law can touch them. Let them live their religion, and they keep the celestial law, so far as it is revealed. There is no law against doing good. There is no law against love. There is no law against serving God.—There is no law against charity and benevolence. There is no law against the principles of eternal life; live them, and no righteous law of man can reach you. The wicked and ungodly can injure the Saints, as they have done all through the history of this world; they can persecute and kill Saints. The wicked said there was no law that would condemn Joseph Smith; for he never transgressed the law; but, said they, powder and ball will reach him, and they assassinated him. It is the privilege of every Saint to live as he did, that no law in heaven or upon earth can condemn them. It is our privilege to say, every day in our lives, "that is the best day I ever lived." Never let a day so pass that you will have cause to say, "I will live better to-morrow," and I will promise you, in the name of the Lord Jesus, that your lives will be as a well of water springing up to everlasting life. You will have His Spirit to dwell in you continually, and your eyes will be open to see, your ears to hear, and your understandings to comprehend.

I will take a text, and I want the people to preach upon it. The brethren cast the seed into the ground, and, so far as we have knowledge, the Lord has given them a bountiful increase.

Brethren and sisters, old and young, here and throughout the world wherever there is a Saint, when righteousness and peace are sown in your hearts, I ask you, for yourselves, for the inhabitants of the earth, for the good of the prosperity of the kingdom of God, and in the name of the Lord Jesus Christ, to water the good seed sown, that the Lord may give you an increase. Let wisdom be sown in your hearts, and let it bring forth a bountiful harvest. It is more profitable to you than all the gold and silver and other riches of earth. Let wisdom spring up in your hearts, and cultivate it. Ask God to help you to live to his glory every day, and when night comes, you can not say you could have bettered it. There are thousands of this community that so live every day that when night comes, they could not have bettered it; that is a consolation. Let us induce all to live so, and we shall have power over Satan, over the powers of the earth, and over all the influences that hell wishes to pour upon us.

Shall we try to cultivate our minds, our feelings, the talent God has given us—so that we may improve continually and grow in grace and in the knowledge of the truth, and cultivate wisdom in ourselves, and so live that we can truthfully say, to-day, that we are masters over every appetite? The person that wants the whisky, can not you do without it? Which would you part with first, your tobacco, your whisky, or your religion? Your tea, or your religion? Which would you shake hands with and bid good-by forever, your coffee, or your religion? I would think I had disgraced the man that stands before you this day, if I loved any object on the earth better than I love my religion and my God. If we are not willing to live up to every requirement of the gospel, we more or less disgrace our profession and being.

The woman that says, "I will follow my husband to hell," will have the privilege.—The man that says, "I will follow a woman to hell but what I will have her," will have the privilege of following her there. It is a disgrace to a Saint to love anything that he would not drop or forsake for his religion. Love your religion better than anything else. Love your God. Life everlasting is all in all to us. Indulgence of appetite is not worthy the notice of men and women; tho' the body must be sustained, for that is a duty God has placed upon us.

Let us honor God, and prepare to embrace our Father and the family connection we were associated with at the time we left the spirit world to come here, and to be more familiar with them when we leave this world than we now are with one another. Live so as to enjoy each other's society hereafter, in the light of eternal day, which may God grant.—Amen.

—The census returns now indicate an increase since 1850 sufficient to bring the population of Ohio up to at least 3,000,000.

## REMARKS

By President BRIGHAM YOUNG, Bowery,  
a. m., August 19, 1860.

[REPORTED BY J. V. LONG.]

I will bear my testimony to the truths that we have heard this morning. To my understanding, to my feelings, and to the Spirit within me, we had a good, sound discourse, about three minutes and a half long, from br. Andrew Moffat; it was right to the point, and every word was a text. We have also had an excellent discourse from br. Hooper; his remarks were sweet to the taste of those who love the truth.

It is a matter of rejoicing to me to have the privilege of bearing my testimony to what we have heard this morning. Br. Andrew Moffat started from here for the States last fall on business, and he has labored most admirably in buying cattle and in assisting br. Cannon and others who were engaged in getting up trains, and in so doing has made himself very useful. And I think that he has not neglected, in his business transactions and in his traveling, to let people know that he was a member of the Church of Jesus Christ of Latter Day Saints, and to bear his testimony of the truth of the gospel, and at the same time asked no odds of any one who did not want to hear. This is the feeling of the Elders who are full of the Spirit of God, and what are the wicked going to do about it? The Elders have this assurance within them.

Father Smith, who spoke first this morning, has been in the Church almost from the beginning, but has not gathered with the Saints till this season. In conversation with him the other day, he told me that leading men in New York said that "Mormonism" would be used up, at the time the President issued his orders to the troops. Some of them asked what he thought of it? He replied that he did not know what would be done, but the result would be that "Mormonism" would triumph over all its enemies, and in that affray would come out at the top of the heap. This assurance is in every man who lives his religion. But when any begin to doubt, then they begin to think that this is rather a hard religion to live.

All that has been said by br. Hooper, about temporal affairs, is good. I have lived nearly sixty years, and am acquainted with many portions of the United States, somewhat acquainted with Europe, and historically acquainted with many parts of the world, but, so far as I have traveled and read, this is the best country that we were ever in or can now find, for raising Saints.

The spirit of the Almighty is being withdrawn from the people; and is it not your prayer that He will gather to Zion all the wisdom, strength, intelligence, and integrity of the earth? This is the prayer of every one that understands "Mormonism." What will be their condition when the Spirit of the Lord is withdrawn? They will whet the knife to cut each other's throats, and, as br. Hooper remarked, try to make Mason and Dickson's dividing line, but that will not remain, for they will cross it to destroy each other, and the sword and fire will be prevalent in the land. Says one, "but you are a Mormon, and we do not believe anything in 'Mormonism'; though we believe that calamities await the people, and that great events are at the threshold." The world, and particularly the United States have been told these things during thirty years past; and though no one but myself had warned them, there would not now be a man upon the face of the earth but could have heard the gospel, if he had been disposed to listen to it. They would have been prepared for what is coming, for any one of these my brethren have said enough to warn the whole world. This frees our garments, for we are bound to do our duty, and then, if they neglect, the blood of their garments will be found in their skirts, not in ours.

Br. Hooper remarked that he had learned that "Mormonism" is true. It is both the duty and privilege of the Latter Day Saints to know that their religion is true. If br. Hooper had yielded to his own natural feelings, he would not have represented us in Congress. Here is a great people, and they wish a man in Congress to represent them in their proper light. Now who would say that he is capable of doing this? Br. Hooper submitted to the people's choice, as every man should. Had the choice fallen upon any other, as it did upon br. H. S. Eldredge, who was our first choice previous to the last election for Delegate, but it was thought best to change it, he also would have been able to have done his duty in Congress—to have done whatever the Lord wished to have done. Br. Bernhisel was our Delegate for several years, and are we satisfied with his official course? Yes; he did his duty.

How shall we know what to do? By being obedient to every requirement of the gospel.—Br. Hooper has stated that I promised him the assistance of the Almighty. I did; I laid my hands upon him and blest him, and told him that he should have dreams and visions, and power with God to know what to do, if he lived his religion; but if he did not, I promised him nothing. He prepared himself to pray; and when a man with a disposition to listen to a truth called upon him, he felt as well as with his friends, and could express his feelings; but if visitors had no place for the truth, the sooner they left the better. Joy filled his bosom; and each time the brethren called to see him was the best time he had.—When a man approached him with the Spirit of God, he felt, "this is the man for me; here is the Spirit; here are joy and peace in having fellowship with the Lord Jesus Christ and

with the Father." This is the way br. Hooper felt; and just as much confidence as he had in what I told him, so much he received. Revelation is here poured out every Sabbath, thank God for it. Am I not happy? Yes, all the time. There is no darkness, and is there any necessity of having sorrow? No. Our religion is peace, happiness, wealth and a fullness of good things to walk in the light of truth. These blessings are with and for the Latter Day Saints, and we have nothing to do but to live for them.

God has given us our tabernacles and planted in them the germs of eternity, and it is for us, in this present existence, to let the spirit overcome every passion of the flesh, and never to suffer the spirit to submit to the temptations of the flesh. Labor to bring every thing into subjection to Christ, for this is his earth. It came from God in the beginning, and that too not by any chances of creation, for all that you see and can comprehend and understand, that is good, is produced by the Almighty Creator of the worlds.

Respect one another; do not speak lightly of each other. Some, if they get a little pique against an individual, are disposed to cast him down to hell, as not worthy a place upon the earth. O fools, not to understand that those you condemn are the workmanship of God, as well as yourselves. God overlooks their weaknesses, and so far as they do good, they are as acceptable as we are. Thank God that you know better, and be full of mercy and kindness. I speak evil of no man, but I hate, with a most cordial hatred, the evil actions of some men. Their organization came from God, but their conduct does not. It is not the persons, but it is their wicked conduct that I despise and hate.

Live your religion. "Mormonism" will triumph, and all hell cannot prevent it; and those that live faithful will be exalted. When people get into the dark, they want to leave, and I do not know but that it is one of God's fore-ordinations that as soon as they lose the Spirit they should want to leave. That is just what I want; and I pray that there may be no barrier in their way, that no man may ever stay here, unless he loves God with all his heart.

May the Lord bless you:—Amen.

—A clergyman in England, not long since, represented to the Lord Bishop of Gloucester and Bristol that a brother clergyman was in the habit of preaching in unconsecrated buildings, and otherwise similarly violating the rules of the Church of England, to which the bishop returned the unexpected, but doubtless wholesome reply, "Go thou and do likewise."

—The Davenport News suggests that contributions be taken up in the churches of Davenport to repair certain sidewalks in that city which have become dangerous to pedestrians, the city having failed or being unable to make the repairs. The News adds that if its suggestions be carried into effect, more sin will be prevented than by the best sermon preached in that city.

—The census returns from Illinois, already received at Washington, indicate the total population of that State to be 1,800,000 in 1860.—On the basis of one Congressman to every 120,000 inhabitants, it will now be entitled to fifteen members to Congress instead of nine.

—Of the ravaged Syrian towns, Damascus has a population of 120,000 inhabitants.—Zahleh, before it was sacked, contained 11,000 souls, Deir el Kamer, 7,000 (of whom 2,000 are said to have been slain), Hasbeiya, 6,000, and Rashaia, 2,500.

—About thirty houses of ill-fame, dance houses and grogeries were broken up by a mob in St. Louis, on the night of July 25.—Loss of property estimated at \$30,000. Rioters were arrested, and fined \$5 each by the Recorder.

—According to statistical tables, there are at present in Europe 18,140 actors, 21,609 actresses, 1,773 managers of theatres; and the number of persons attached in one way or another to dramatic establishments amounts to 82,206.

—A school-house at Marion, Lynn county, Iowa, was struck by lightning lately, and three out of seven children present were instantly killed. The other four, with Miss Kellogg, the teacher, were knocked senseless.

—The English in New York are making up a purse for the little daughter of John Hart, the American sailor who was killed in the Peiho fight in China, while assisting the English.

—The Old School Presbyterians have decided to observe the second week in January 1861, as a "season of prayer for the outpouring of the Holy Spirit upon all flesh."

—The resignation of Chief Justice Shaw, of the Supreme Court of Massachusetts, is announced to take place on the first inst. Judge Shaw is nearly 80 years old.

—A Georgia slaveholder, Mr. Joel Belview, of Albany, Ga., has challenged Heenan to fight one of his slaves for from one to ten thousand dollars.

—Mrs. Pagedied at the alms house in Pitts- ton, Me., on the 3d ult., at the very rare age of one hundred and six years.

—At Watertown, New York, five persons were recently carried over the falls in a boat and drowned.

—The Michigan Farmer estimates the wheat crop of that State this year at 9,000,000 bushels.