

DESERET EVENING NEWS.

TRUTH AND LIBERTY.

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No. 49.

DESERET EVENING NEWS:

Great Salt Lake City,

GEORGE Q. CANNON, EDITOR,

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CORNER OF SOUTH & EAST TEMPLE STREETS.

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ATTORNEYS AT LAW,
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STRICKLAND & ROBERTSON,
Attorneys at Law & Solicitors in Chancery,
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I RENT

WEST END OF CITY MEAT MARKET Cheap, and am determined to merit the confidence of my patrons by SELLING MEAT CHEAP or Cheaper than the Cheapest, and good as the best.
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THEATRE.

Lessee & Managers.....H. B. Clawson & J. T. Caine

SATURDAY, January 18, 1868.

Last Night

Of the Engagement and

LAST APPEARANCE

Of the Eminent Tragedian,

Mr. JAMES STARK,

When he will appear in the Great Character of

JACK CADE,

In Edwin Forrest's Great Play, in 5 Acts, entitled,

JACK CADE;

OR,

The Kentish Rebellion.

JACK CADE,.....Mr. JAMES STARK

Lacy, Mr. D. McKenzie; Lord Say, Mr. J. S. Lindsay; Lord Clifford, Mr. J. O. Graham; Duke of Buckingham, Mr. G. Teasdale; Lord Suffolk, Mr. C. Wilkinson; Wat Worthy and Will Mowbray, Messrs. J. M. Hardie and D. J. McIntosh; Jack Straw, Mr. J. A. Thompson; Dick Pembroke, Mr. A. Merrill; Roger Sutton, Mr. H. Malben; Courtney, Mr. F. Margetts; Lord —, a prisoner, Mr. R. Mathews; 1st Man, Mr. J. B. Kelly; 2d Man, Mr. N. Gray.

Marianne, Miss A. Adams; Widow Cade, Mrs. M. Bowring; Kate Worthy, Miss Nellie Colebrook.
Officers, Guards, Bondmen, etc., by numerous Auxiliaries.

To conclude with the laughable Farce of

My Husband's Ghost!

DR. W. H. TAIT,

SURGEON AND PHYSICIAN.

Office at Bauman & Co's Drug Store. Can be consulted daily from 9 a.m. to 5 p.m.

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E. P. Johnson.

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Attorneys at Law & General Collecting Agents.

OFFICE at the Occidental Hotel,
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For particulars apply at the office of Wells, Fargo & Co.

THEO. F. TRACY,

REMARKS

By President Brigham Young, in the Old Tabernacle, in Great Salt Lake City, Jan. 12th, 1868.

REPORTED BY G. D. WATT.

I feel happy for the privilege of again speaking to the Latter-day Saints in this city; and I am also happy for the privilege of being a member of this Church. In this I am exceedingly blessed, and I can say of a truth, that my soul drinketh of that "river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." I am full of peace by day and by night—in the morning, at noon, and in the evening, and from the evening until the morning. I am extremely happy for the privilege of living with those who are seeking to do the will of God. We are gathered together in the tops of these mountains for the express purpose of building up Zion, the Zion of the last days, the glory of which was seen by the prophets of the Almighty from the days of old; "And they shall call thee," says Isaiah, "the city of the Lord, the Zion of the Holy One of Israel." "The Lord shall be unto thee an everlasting light, and thy God thy glory." We are removed far away from those who bore rule over us and oppressed us, and who deprived the Saints of their constitutional rights. The Lord has led His people to a land where they can enjoy as much liberty as they are disposed to live for. There is no oppression here; there is no people on earth who have as few encumbrances upon their spiritual and temporal rights as the Latter-day Saints in these mountains. We have all liberty; yet we are not at liberty to do wrong in this community and have it sanctioned, although many do wrong, which wrongs are in many cases overlooked and forgiven.

The law of liberty is the law of right in every particular; that is, if we understand it to mean the privilege of doing any thing and every thing to promote the peace, happiness and well-being of mankind, whether in a national, State, Territorial, county, city, neighborhood, or family capacity, with a view to prepare them for the coming of the Son of Man, and to have a place in the presence of their Father and God. Shall we say that we enjoy this law of liberty to the fullest extent? We do in fact, and no power can deprive us of it. We have a good and wholesome government, when it is administered in righteousness and equity and its laws scrupulously obeyed; and it guarantees to all their political, religious, and social rights. We have the privilege of worshipping God according to the dictates of our own consciences, and according to the revelations of the Lord Jesus Christ. It is true our consciences are formed more or less by circumstances, and by the effects of early teachings, until we enter upon the stage of action for ourselves. Parental influences upon the growing organization of the unborn infant have much to do in giving character to conscience. But, we always have the privilege of answering a good conscience. We have the privilege of praying as many times a day as we please; we have the privilege of praying from morning until evening, and from evening until morning without any one to molest us. We have the privilege to meet in a congregational capacity in our great public meeting-houses, or in our ward meeting-houses, to attend to our sacraments and fasts, and there to tarry, when we are thus assembled, as long as we please without any restrictions whatever.

There are circumstances in which it would be right to restrict a person even in prayer and worship. For instance, if a man should hire another to work for him so many hours a day, for which he agrees to pay him so much, the employed is thereby bound by the conditions of the agreement to work the number of hours stipulated, that he may justly collect his pay, for he is not paid for praying, nor for holding religious meetings and religious conversations with his fellow-workmen. If this may be called a restriction upon the free exercise of religion, it is a just one, for the restriction itself becomes a religious duty in order that mistaken notions of religious freedom may be corrected. In such a case we would not say that a person is in the least degree abridged in the free exercise of his religious privileges, but rather, by keeping him to a faithful observance of his agreement, he is made to exemplify one of the foremost principles of true religion, namely: honesty. If a man has sufficient to supply his wants, and the wants of those who depend upon him, and can, without infringing upon the rights of others, afford to pray all the day long, and then all the night long, he is free to do so.

A great many instances might here be introduced to illustrate wherein men should not be permitted to do as they please in all things; for there are rules regulating all good societies, and the business intercourse of men with each other, which are just and righteous in themselves, the violation of which cannot be countenanced either by civil or religious usages. It is not the privilege of any man to waste the time of his employer under any pretence whatever, and the cause of religion, good government, and humanity, is not in the least degree advanced by the practice; but the contrary is really the case. Men should be abridged in doing wrong; they should not be free to sin against God or against man, without suffering such penalties as their sins deserve.

I have looked upon the community of the Latter-day Saints in vision, and beheld them organized as one great family of heaven; each person performing his several duties in his line of industry, working for the good of the whole more than for individual aggrandizement; and in this I have beheld the most beautiful order that the mind of man can contemplate, and the grandest results for the upbuilding of the kingdom of God and the spread of righteousness upon the earth. Will this people ever come to this order of things? Are they now prepared to live according to that patriarchal order, that will be organized among the true and faithful before God receives His own? We all concede the point that when this mortality falls off, and with it its cares, anxieties, love of self, love of wealth, and love of power, and all the conflicting interests which pertain to this flesh, that then, when our spirits have returned to God who gave them, we will be subject to every requirement that He may make of us; that we shall then live together as one great family; our interest will be a general, a common interest. Why can we not so live in this world? This people have been gathered together for a further purpose than to prepare them to be one in the faith of the doctrine of Christ, to be one in the proclamation of the Gospel in all the world, to be one in our obedience to the ordinances of the house of God. All this we could have done in the different countries from whence we have been gathered out. We could have lived and died there, as many have, in faithfulness to the spiritual requirements of our religion, if the Lord had not had in view a great spiritual and temporal purpose in gathering His people from the four winds. The order of God among men is not complete without a gathering. Hence Jesus says: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." And because they would not be gathered and avail themselves of the great blessings consequent upon it, their house was left unto them desolate, etc.

We are gathered together expressly to build up the kingdom of God. We are not gathered together to build up the kingdom of this world. The voice of God has not called us together from the uttermost parts of the earth to build up and enrich those who are diametrically opposed to His kingdom and its interests. No, but we are gathered together expressly to become of one heart and of one mind in all our operations and endeavors to establish Christ's spiritual and temporal kingdom upon earth, to prepare for the coming of the Son of Man in power and great glory.

When the everlasting gospel is preached—
(Continued on second page.)