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TO A PHILANTHROPIST.

Much honor'd Sir:

I'd fain address my pen
To you, a lover of your fellow men,
I'll dare presume—I crave your pardon, sir,
If, thus presuming, I presume to err.
You plead the rights of man; you fain would see
All men enjoy the sweets of Liberty.
Goodness is greatness, knowledge—power; and thou
The best and wisest of your nation now;
And while the nation sinks beneath its blight,
You, like a constellation, cheer the night.
If you can quell the raging ocean's wave,
You may, perhaps, your fallen country save;
If you can cleanse corruption's growing stream,
Hope on—your nation's honor to redeem—
Give back our martyr'd Prophet's life again,
And from th' escutcheon wipe that dreadful stain.

Your civil pow'rs, your officers of State,
On Freedom's shoulders throw a crushing weight;
With suicidal acts, they've trampled down
Our Charter'd Rights, and God Almighty's frown
Is resting on them; and the bitter cup
They've dealt, they'll drink, they'll use each other up.
Though for a while, you may avert the blow,
The deed is done which seals their overthrow;
The poisonous canker-work is gnawing where
No skill—no medicine can the breach repair.

What have they done? O blush, humanity!
What are they doing? All the world can see.

Where is the Banner which your nation boasts?
May, is it waving o'er her warring hosts?
Where are the Statesmen who have never sworn?
And where the Constitution's Rights preserved?

Here, in the mountains, 'neath the western sky,
Columbia's Banner proudly waves on high;
And here are men with souls—men just and true—
Then worthy of our noble sires and you:
They have preserv'd our sacred Constitution
Midst fearful odds and cruel persecution.

Your noble, generous heart, with pure intent,
Would screen the guilty, from just punishment.
But God is at the helm—the Almighty rules,
He, in whose hand the nations are but tools,
His kingdom, Daniel said would be "set up,"
Tis here; 'twill swallow other kingdoms up.
The seeds of wickedness, the nations grow
Within themselves, will work their overthrow;
Though, for a season, mercy stays its hand,
Justice will have its own—its full demand.

We've shed for peace, and for our Rights, in vain:
Again, we've sought for justice; and again,
We've claim'd protection 'neath that lofty spire
Your country boasts—'twas planted by our sires.

But now we ask no odds at human hand—
In God Almighty's strength alone, we stand.
Honor and Justice, Truth and Liberty
Are ours: we're freemen, and henceforth we're free.

Most Respectfully,

E. R. SNOW.

Great Salt Lake City.

REMARKS

By President BRIGHAM YOUNG, Tabernacle,
March 3, 1861.

REPORTED BY G. D. WATT.

There are a number of subjects I wish to say a few words upon, and I will first make a few remarks pertaining to the kingdom of God on the earth.

It is told us that the earth is the Lord's, and the fullness thereof. It is also told us that ere long the Lord will possess the earth.—Christians are exhorted to be faithful, for eventually Jesus will crown his brethren as kings and priests, not only the twelve Apostles that br. Broderick referred to this morning, but also all that keep his commands and live faithfully to the requirements of the Holy Gospel. We are exhorted to be steadfast and immovable, always abounding in good works; this is our tradition, it is the doctrine we have heard from our youth. Many of you are acquainted with the various doctrines of the Christian world. Some believe "Once in grace, always in grace;" others, "A Saint to-day, a sinner to-morrow, and next day again a Saint," etc., etc. "The kingdom of God on the earth?" "Has not this kingdom been established long and long ago?" "Why does not the Lord Jesus come to take possession of the earth, as it is his?" These are questions that arise, especially in the minds of critics—of those who are inclined to be infidel in regard to revealed religion—and they inquire of the Christian, "Why does not your God do thus and so? Why does he delay? Why does he permit the enemy to hold possession of the dominion of the Savior?" with many other inquiries that rest in the minds of the people. Perhaps some of you have satisfactorily answered these questions to yourselves, and perhaps you have heard them satisfactorily answered to your minds and understanding by the Elders of Israel.

There is a reason for all this. I have not time this afternoon, and do not wish to confine myself, to say all that my mind would lead to say on the subject. I can say at once, if Jesus had taken the kingdom in the days when he was upon the earth, he would have spoiled the whole plan—he would have ruined the object for which he came into the world. If he had established his kingdom directly after the flood and reigned triumphantly on the earth, the earth could never have answered the ends of its creation; the inhabitants of the earth could not have been accountable. If he had to take possession of the earth at this present time, he would ruin his own scheme—thwart his own plans. It may be a mystery; it is with the many, why the Lord permits this and that, and dictates thus and so. This is for want of intelligence in the intelligent beings that are upon the earth. If they understood the object of the creation of this earth and the inhabitants upon it, these matters would be an easy and pleasing theme to their understandings; they would become natural principles to them, easy to be understood. They would comprehend the design of the Almighty in the formation of these intelligent beings, in the direction of them, the object of the creation of the earth and the final issue in the end, when all that has been designed of this earth and all consigned to this earth have come upon it and the work is completed—the winding up scene has come, when Jesus shall have finished his work pertaining to man and his agency—you will then see that the kingdom will be taken possession of, and that very quickly.

Every mortal being must stand up as an intelligent, organized capacity, and choose or refuse the good, and thus act for himself. All must have that opportunity, no matter if all go into the depths of wickedness. Whether they sustain the kingdom of God and promote the gospel of salvation or not, the earth must remain in the hands of man, liable to be acted upon continually by a superior power and authority. Man's independence must be held inviolate, it must be reserved to each and every individual, all must have the privilege of acting upon it. Until the last spirit that has been designed to come here and take a tabernacle has come upon the earth, the winding up scene cannot come. I have not time to say what I would like to upon this subject, but will leave it to your own reflection.

Marvel not that the kingdom of God is not in its fullness. Marvel not that you see every man and woman subject to the passions that belong to fallen nature. There never was a prophet on the earth but what was subject to passions, as we are. Every son and daughter of Adam that has come into this world, has been subject to sin, and prone to wander.—They must have their times and seasons; and when the day has come in which all things are to be gathered in one, the Lord will gather those things. When the day comes in which Jesus will take possession of the earth—he will take possession of it when the time comes that Satan will be ejected from the inheritance of the children—of the legal heirs—you will find that ejection will be served, and it will be effectual. It will be effectual upon every tenant or occupant upon the premises of the Almighty, and they will be forthwith removed. But the time is not yet come—the work is not yet finished. Be patient; be co-workers with our Savior and Master until this work is accomplished, and we shall be blessed in our deeds.

I wish to make a few remarks to the brethren in this city in regard to reaching forth their hands and means to assist in gathering the poor Saints. At first some deemed it inexpedient to call upon the people in this city to assist in sending teams for the Saints, but we have otherwise concluded. We expect that we have more power here, than they have in any other place in all the branches and associations of the church of Jesus Christ upon the whole earth. We here see for the whole of them, we speak for the whole, and, comparatively speaking, we have more power than is possessed in any other part of the body. If we wish to have a great thing performed, we must take the lead. And when we feel that we are weak and feeble—in capable of doing this or that—with poverty staring us in the face, and the want of means is felt, let every person rise up and consider his calling and standing, and the design of the Almighty.

I will present a comparison from our mechanics. You will find mechanics here who can go to work and build a beautiful house, but they must have all the necessary tools and materials. Another can build a carriage, but he must have the necessary tools and materials. You can find a man who can build a steam engine, but he must have the tools and materials. But you find the mechanics that can go to with an old three cornered file, a jack knife, a spike gimlet and an inch auger, and build a wagon in a workmanlike manner, and you would say that he is a superior workman. As the fisherman says, "It is no trick

to catch fish, if you have the tools and know how it is done." It is no development of skill for us to preach the gospel to the nations, if we have our pockets full of money, and Bible societies and tract societies and missionary societies gathering it for us to pay our expenses—scraping up for us the filthy lucre. I suppose that in such cases we should feel as others do. You know how some of those feel who can go from one side of the earth to the other, and have the privilege of gathering means to go with. The way they feel is shown forth very forcibly in an anecdote of a priest, after a collection had been made. He gathered up the money, and while putting it in his pocket gave out the hymn, "This is the God that I adore."

Take the Elders who start from here without purse or scrip and cross the plains with handcarts, and they have ingenuity enough to go from city to city, from country to country, from nation to nation, and circumscribe the earth. In that there is certain skill, talent, and ability, great zeal, or excellent good luck; you must attribute it to something. It would be no great affair for us to gather the Saints, if we had plenty of gold. How many times I have thought I would like a handy place to go to for gold with which to gather the Saints, but where would be our glory and reward to go from here to Europe and travel east to China and home again, having been preaching several years, with our pockets full of gold? Where then is your great ability? In your pockets—in the gold so much adored. But take the men that can travel the earth over, preach the gospel without purse or scrip, and then go to and lay their plans to gather the Saints; that looks like the work of angels. Does it not look like the work of beings superior to the common people? Do you know that we are called to this work?

If the Lord had called upon some great man, some rich man, some one of the prominent Bishops in the Roman Catholic church, or in the church of England, or the Pope, to dig the plates out of the earth and translate them and publish the Book of Mormon, and then have furnished them with plenty of gold and other means to distribute to the disciples, plenty of wealth, honor, fame, and good name in the midst of the people, would there have been any particular manifestation of a superior being in all this? There would not. The Lord chose Joseph Smith, called upon him at fourteen years of age, gave him visions, and led him along, guided and directed him in his obscurity until he brought forth the plates and translated them; and Martin Harris was prevailed upon to sustain the printing of the Book of Mormon. All this was done in the depths of poverty, obscurity, and weakness. The Book has been translated, printed, and handed to the world; and every time that a man of letters, rhetoric, or profound worldly learning, comes into this church and undertakes to preach the gospel, relying upon his worldly wisdom, that man will fail. No matter where upon the earth he undertakes to start this kingdom according to the customs, feelings, fashions, and pride of the world, it will sink as sure as he undertakes it.

I recollect one remark that br. Joseph used to make frequently, when talking to the Elders; no matter what he set them to do, whether he wanted them to go to a foreign land on a mission, or to go into business, he would say, "when you commence, go in at the little end of the horn, for if you do not, but enter into the big end, you will either have to turn round and come out at the end you went in at, or go out at the small end and be squeezed right into death." Let an Elder hire the best halls in large cities to begin with, and go to lecturing, and it will take him a long time to raise a branch of this church. But let him begin among the poor of the earth, those who live in the cellars and garrets and back streets, "for," says the Almighty, "I am going to take the weak things of this world and with them confound the wisdom of the wise." You will see that trait in every step of "Mormonism." God has chosen the obscure and weak to bring them up and exalt them. Is not that the work of a God, the performance of this work, without money and price? The gospel is sent to all the inhabitants of the earth, to the high and the low, the noble and the ignoble, the young and the old; "here is the gospel, you are welcome to it." "Don't you ask anything for it?" Not a farthing, it has to go to the world without money and price." Now, compare this with carrying the gospel with your pockets full of money, and in the latter case where is your glory and honor?

As an instance, we have men who quarry rock out of the mountains, and we would say to those men, can you go and quarry rock without the suitable instruments? Says one, "I must have so many picks and wedges; and I must have so many drills of different sizes, and so many sledges and hammers." Another man says, "I am going to make the tools; I have the ability, and I will make the instruments from the ore in the mountain." You remember what Nephi did. When he came

to the sea, and prepared to build his barges, the Lord showed him the ore, and Nephi made the tools with which he formed his barges. He did not have to go back to Jerusalem to get tools. I would like to see a little more of that skill displayed here than I do at the present time. I am using this comparison to show that we, in our poverty, have this work to do.

As was observed this morning, in a wholesome, lovely, excellent discourse, we will have to go to work and get the gold out of the mountains to lay down, if we ever walk in streets paved with gold. The angels that now walk in their golden streets, and they have the tree of life within their paradise, had to obtain that gold and put it there. When we have streets paved with gold, we will have placed it there ourselves. When we enjoy a Zion in its beauty and glory, it will be when we have built it. If we enjoy the Zion that we now anticipate, it will be after we redeem and prepare it. If we live in the city of the New Jerusalem, it will be because we lay the foundation and build it. If we do not as individuals complete that work, we shall lay the foundation for our children and our children's children, as Adam has. If we are to be saved in an ark, as Noah and his family were, it will be because we build it. If the gospel is preached to the nations, it is because the Elders of Israel go in their poverty, without purse or scrip, to preach the gospel to the uttermost parts of the earth.

If the Elders of Israel could see the true track and thread of faith, they never would say they could not do this or that, but would see, at once that we are the head, the law-giving department. We are the eyes, the ears, the mouth; we dictate, and it is for us to lead out in every good work. If we build a Temple here, it will be because we need one; and if we really need one, go to work and build it. Will we count the cost? No. If I am going to build a Temple, I am not going to sit down and count the cost. I care not what it will cost; so long as we are occupied in doing a good work, it keeps us out of mischief and unrighteousness, and at the same time enhances the value of our whole property, and beautifies our cities.

If we wish to send for the poor, gather up the teams. "But," say you, "I have not got any." Then prepare yourselves to go as teamsters, to do anything and everything. As I have not time to make many remarks upon this, let me say to the Elders of Israel, and also to the sisters, one third or one fourth of the time that is spent to procure a living, would be sufficient, if your labor was rightly directed. People think they are going to get rich by hard work—by working sixteen hours out of the twenty-four, but it is not so. A great many of our brethren can hardly spend time to go to meeting. Six days is more time than we need to labor. Sixteen hours out of twenty-four is more time than we need to labor, or even ten hours, if that labor is rightly directed. If we labor, let us labor to advantage, so as to accomplish what we design.

I wish to say to the brethren and Bishops here, when we concluded that we would call upon this city for help, we got all we asked for and more. I say, credit is due to them. Let me say to you, brethren, I am satisfied; the Spirit that is within me is satisfied. And one thing in particular let me say to you, in all your transactions in these public matters, do not do, unless you want to; as we say to the Saints, do not pay tithing, unless you want to; do not help build this Temple, unless you want to; do not put forth your hands to do one day's work, unless you want to; do not put forth your hands to help build the Seventies Hall, unless you want to. If you grudgingly put forth your means to help gather the Saints, it will be a curse to you; it will mill-dew, and every effort you make will wither in your possession. If you do not wish to help, let it alone; but if you really want to help gather the Saints, turn out with your teams, as you agree to. If you wish this Temple built, go to work and do all you can this season. Some say, "I do not like to do it, for we never began to build a Temple without the bells of hell beginning to ring." I want to hear them ring again. All the tribes of hell will be on the move, if we uncover the walls of this Temple, but what do you think it will amount to? You have all the time seen what it has amounted to.

I can say, for my comfort and consolation, and for yours too, that we did build two Temples, and commenced another. We completed a Temple in Kirtland and in Nauvoo, and did not the bells of hell toll all the time we were building them? They did, every week and every day. For our consolation I will say, we are here and not there. You can not ride from here to Carthage, in Hancock county, Illinois, before breakfast, if you try; and every one that now tries to come from Warsaw or Carthage to the headquarters of "Mormonism" will have to put more crackers in their pockets than they used to. What did they accomplish? They magnified the