

THE DESERET NEWS.

TRUTH AND LIBERTY.

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SONG FOR 1860.

From untruth and dark oppression,
To the truth we'll ever turn;
In our hearts it shall be graven,
On our household altars burn.
By its light we will press onward
Till our work's forever done—
Till we scale the heights triumphant,
And the glorious goal is won.

Truth is stronger than an army
Moving on with banners proud;
Dark oppression shall be conquered,
And shall sleep within a shroud.
Liberty and Truth! then freedom
Proud shall ring the watchwords high;
And her sons shall proudly utter:
"We will conquer, though we die!"

Then shall earth be flushed with beauty,
When oppression finds a grave;
Where once grew the thorn and thistle,
There the myrtle tree shall wave.
No more over hill and valley
Then shall float the plaintive moan;
Earth shall rise and shout with gladness
When the weary weight hath flown.

Men shall look on men as brothers,
For He, who from heaven came,
Said it should be thus forever,
For he made them all the same.
Oh then grasp the friendly weapons,
Wield them right and left with power,
And ye shall be well rewarded
When shall come the triumph hour.

We will by the truth be girded
In the battle for the right;
And be like some gallant warriors,
Armed and mounted for the fight.
Where the battle rages fiercest,
Where the banners proudest stream,
There shall our bright plumes be waving,
There shall our sharp broadswords gleam.

Angel hosts shall gather round us,
And uphold the weary arm—
Give the strength sufficient for us—
Save us from each thought of harm.
And though death may hover round us,
We will all undaunted be,
While we, with the sons of freedom,
Fight the battle of the free.

A. SOUTHEY.

TABERNACLE.

On Sunday, May 6th, at 10 a. m., Prest. George B. Wallace addressed the congregation; said he was fully sensible of the vast difference between speaking to a congregation who have received the gospel and one that has not; that it requires a man advanced in the knowledge of God to teach, instruct and edify the Saints of the Most High God. Referred to his experience in the Church, and said that obedience always brought peace and happiness to the soul; also to the promise of trials in all things, a legacy to the Saints in this dispensation; bore testimony to the truth of the gospel of Christ; gave an account of his connection with the Baptist church, and of his becoming acquainted with the gospel as taught by the Latter Day Saints, and leaving all that was dear to him for the truth's sake. Made remarks on the duties of the Elders in going forth to preach the gospel to the people; that, instead of abusing them, they should labor to save them; for the Lord had not sent them to pull to pieces the religious systems of men, but to preach and bear testimony to the truth.

At 2 p. m., Elder Orson Pratt alluded to the difficulties attendant upon preaching the gospel and enjoying religion in the various European nations; referred to the time when throughout Europe all who were considered heretics were liable to suffer death for their religion. Said the Constitution and institutions of our country were established by good men, who were inspired of God to do as they did. Contrasted the liberty of the people in America with that of other countries; said that it is our duty to maintain that religious liberty guaranteed by the indefatigable exertions of our fathers; reviewed the opposition that has been offered to prevent the progress of truth since the establishment of the kingdom of God upon the earth; took up the arguments now being used in Congress relative to polygamy; enumerated the great and terrible judgments that are to follow the preaching of the gospel and showed how they will come upon

the heads of the wicked, as the Lord has foretold; prophesied of the future triumph of the kingdom of God. Advised the Saints to seek diligently to prepare themselves for the great events of the last days and the coming of the Son of Man.

Benediction by Pres. D. Spencer.

AN EASY DEATH.—The husband of a buxom wife, near Exeter, England, had long been dying, and at length, one of the clergymen of the parish making one of his daily visits, found him dead. The disconsolate widow, in giving an account of her spouse's last moments, told him that her "poor dear man kept groaning and groaning, but could not die; at last," said she, "I recollected I had got a piece of new tape in the drawer; and took some of that and tied it as tight as I could around his neck, and then I stopped his nose with my thumb and finger, and poor dear! he went off like a lamb."

CONTRADICTIONS.—The word "fast" is as great a contradiction as we have in the language. The Hudson river is *fast* when the ice is immovable; and when the ice disappears very *fast* it is loose; a clock is called *fast* when it is quicker than time; but a man is told to stand *fast* when he is desired to remain stationary. People *fast* when they have nothing to eat, and eat *fast* consequently when opportunity offers.

BE GRATEFUL EVER.

Is worldly good around thee spread,
In rich profusion, failing never?
Then, to the Power which o'er thy head
Still watches—Be thou grateful ever.
If days are dark, and fortune frowns,
Threatening thy fate from peace to sever—
Be not dismayed. God's mercy crowns
Sad souls with joy—Be grateful ever.

SERMON.

By Elder AMASA LYMAN, delivered in the 9th Ward School House, G. S. L. City, Dec 25, 1859.

[REPORTED BY J. V. LONG.]

I feel very much to appreciate the privilege and blessing extended to me, and this opportunity of meeting with the brethren and sisters in this ward; and also to have the opportunity for a little time, to discuss with you those things that are of interest to us as Saints.

There are a great many things connected with the publishing of the gospel, and its being believed on the part of the people, and being received by them as a rule of practice that is interesting for us to consider. There is a great deal of variety connected with it, although its principles are ever the same, and the truth is unchangeable, yet truth never, even with us, puts on all its beauty until we comprehend it fully, and realize the great influence that the views we entertain with regard to the truth may exercise over our actions. It becomes important then that we should learn to think correctly, and that we should learn to adopt correct views about things which we believe, for as we think of a matter, so we will treat it. If we adopt such views of the gospel, that will lead us to conclude that a large amount of all that has to be done for our benefit and salvation, is the work of some other individuals besides ourselves, it would be very natural, for this, in its tendency and in the influence it would have and exert over us, would lead our minds from that which would tend to our emancipation from sin and iniquity.

There are certain prominent things connected with the gospel as it is generally treated, and as it has been revealed to us. The Son of God, the Savior of the world, in the way that it has been taught to us, is made to have a great share in it, and a great deal to do with it. Some suppose that he has done so much that he has made such peculiar kinds of provisions for our wants and necessities there is but very little left for us to do; little more perhaps than to attend to a few ordinances that are instituted for us: this is about all, but that the great plan and work that are to bring salvation are things that belong to the mission of Jesus Christ. If this is correct, it is what we ought to believe; if it is not, it is that which we should expose, and we should labor to undeceive the people, for we certainly ought to begin to entertain correct views. If there is a work left for us to do, it will be accomplished as the result of our exertions.

When we cling to what Jesus Christ has done for us, do you not see that our part will never be done?—We may pray and sing, and pay tithing, and go to church, and attend to all the outward forms of religion, and attend to all those things that thousands believe in doing, and then we will find that our salvation will not be wrought out.

Now I am not, myself, very much in favor of preaching long sermons about things that

are a great way from home. Some people interest themselves at times by telling, and undertaking to explain how Gods are made, and what they are made of, and all about it. There is only one way that I have any idea of knowing anything about Gods; there is only one class of them that I have had the privilege of forming an acquaintance with, and I would only wish, on the present occasion, to allude to this matter with a view to bring it down to our capacities, to our circumstances, as a matter that is practical.

We entertain various notions with regard to the Savior of the world. Now whether this excellence that he possessed constituted him the Son of God, the heir of all his Father's vast dominions, whether there was any of them that he inherited, or whether he acquired all the great and glorious qualities that he possessed, we will not now stop to enquire. Now if Jesus is regarded as God, and if we wish to learn his history, let us read it as it is developed in the scriptures; and if he is God, and you would know the history of the Father, learn it in the Son, for he assures us that he came to do the works which he saw his Father do, of Jesus it was said: he was anointed with the oil of gladness above his fellow, and for this reason, "he loved righteousness and hated iniquity."

This is the way matters look with us, the way we examine everything that is presented to us. We are promised a victory over sin, if we will break off our iniquities and our sins, by turning to God. There is no remarkable difference between us and Jesus, if he was anointed because he loved righteousness. What is the difference? We have the promise of becoming heirs of God, and joint heirs with him to all those extensive domains possessed by the Father, upon the conditions that we are as obedient to the commandments of God as Jesus was. Jesus was anointed and preferred before others from the simple fact that he loved righteousness better than others, and hated iniquity more, and hence it is written: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—[Hebrews, chap. 2, verse 10.]

We are told, you perceive in the history of this Son of God that he was made perfect through sufferings, and therefore we must conclude that if he was made perfect, he must, at some time, (no matter when that time might have been,) have lacked that perfection which he appears to have gained by the sufferings he experienced. Well, but says one: of what practical benefit is that to us? It always has been told to me that Jesus, that individual whom we have been taught to adore from our infancy, to worship and revere God our Father, possessed of an infinitude of power, ability and capacity for happiness and glory, and for the accomplishment of his own will and pleasure, was once as we are. Then to think that the same opportunity is extended to us, that we may become all that he is, that is great and good, to think that with all our faults and weaknesses, with all the temptations that hang around us, that the same privilege that is extended to him, of attaining salvation, is also extended to us: that it is simply salvation that was extended to Jesus, and that the same as that which is extended to us; that heaven of glory and perfection that is offered to us in the gospel is the same that was offered to Jesus, and the right to the possession of all those riches, and this great glory that was attained by him are equally open to us, it is encouraging to me. Why? Because I am not only contemplating myself as a mortal worm,—a creature that is annoyed with the faults and foibles of fallen humanity, but I view myself in connection with this principle that is associated with the work that is to prepare us to be associated in that better condition, in which we view the Savior of the world as existing in that perfect sunshine of bliss, enjoying the rich reward of the saved and sanctified in the presence of God.

This view of the subject should create within us an ardent wish for the same glory, remembering that this is the door, this is the salvation that is offered to us in the gospel that we have received. But upon what principle shall we avail ourselves of these blessings? Has Jesus done anything that will bring salvation to you and me? The chief of what he has done is that he has revealed the plan of the gospel, the scheme of human redemption, and manifested himself among his brethren, and we may say he has done a great deal more, for he has shed his blood for it. So have others shed their blood. But whose blood has cleansed you and me? It is said that the blood of Jesus cleanses from all sin. Then why is it that we remain sinners? It is simply because the blood of Jesus has not cleansed us from sin, because it has not reached us. What is the reason? It is because we have not been found in that perfect path of obedience that ensures us a freedom from sin.

One of the old apostles boasts of having been made a king and a priest, washed in the

blood of Jesus. What was required of Jesus? He was required to be baptized the same as you and me; he was required to walk in the path of obedience in order that he might be an example of that obedience that is required of you and me, by which we may be cleansed from sin.

We will suppose that Jesus had come into the world, and died on Calvary as he died, but that he had not left the principles of life in the world. Suppose he had never called the humble fishermen and endowed them, how much wiser would the world have been? Who would have been delivered from sin? Who would have realized the blessings of the gospel of salvation? But Jesus lived, and Jesus died. Then what is it that should make us rejoice? It is that Jesus who was here has returned to the heavens, that his work is done. We should also be thankful for the truths that he taught, for the many good things that he said, for the priesthood he left, through which the gospel is revealed, and a medium opened through which you and I could be brought to the knowledge of the truth, accomplish that which will produce a deliverance from sin.

Then let us not rejoice altogether because Jesus lived, or that he died in the world, but that in coming into the world he brought with him the priesthood; that he brought with him the power, the right to officiate as well as to teach the gospel of life, and by virtue of his appointment he had power to appoint others to act in his name. When he was crucified and for a few days left this state of existence it was to open the door of salvation to a fallen world. Well then it is the gospel, after all, for which we respect Jesus. There was nothing about Jesus but the priesthood that he held, and the gospel that he proclaimed that was so very singular. But he died for the world. Yes, and what man that ever died for the truth that he died for, did not die for the world? Prophets have died in our day. Men have testified to the truth, and for that truth have died, but has their blood redeemed us from the sin and transgression we were previously guilty of? Have we found redemption through them? As far as we have obtained it, it has been by walking in the truth. Jesus who was the bright and full reflection of the character of his Father, was himself a perfect pattern of obedience. He not only recommended to the world obedience, but was himself a living pattern and example of that obedience which he taught and through that obedience merited that which was conferred upon him; hence we read that he was exalted above his brethren, simply because he loved righteousness and hated iniquity, and it is that same principle that saves you and me. We may talk of men being redeemed by the efficacy of his blood, but the truth is that that blood has no efficacy to wash away our sins; that must depend upon our own action.

Can Jesus free us from sin while we go and sin again? What is it that frees us from sin? Did not Jesus preach the word of life? Yes, but who is it that shall believe, that shall be benefited and instructed? It is we that are to be redeemed. Jesus could preach of heaven, of the works of omnipotence, the vastness of his creations, because he understood them, and if we were only a little more enlightened we could probably understand a great deal more than we do; but in our present darkness we need further instruction. Truth exists all around us, to a vast infinity, yet we pass on in our darkness from year to year, and add folly to our transgressions, and still continue to hope that yet through Jesus we shall be redeemed, but it will be when by our own actions we shall be released from the thralldom of sin.

Well, says one, you do not think much of Jesus. Yes I do. How much? I think he was a good man. But, says the enquirer, I think that is a very low estimate of him. What then would you have him to be better than a good man? What and who is he? Why, says one, he is the Lord from heaven. Who are the characters, or beings of whom the apostle spoke, when he said: "There are gods many, and lords many?" I suppose them to be good men. Jesus himself when speaking in these last days, and explaining to the prophet of this great and last dispensation says: "Man of holiness is my name; man of counsel is my name." Well, what does this all show? Simply that Jesus was a man. We also learn that his father was a man.

Jesus came to do the will of his Father, and none other work than that which he saw his Father do. And we, through our obedience became brethren and sisters with him, and joint heirs to the rich inheritances that he is heir to. Why, the practicability of this principle is demonstrated in the case of Jesus himself. He came to this earth as a living example of the truth, of the fact that it was possible that man, though weak and feeble can be exalted—saved from his ignorance, and exalted to the capacity of a God; that we poor worms of the dust, partakers of the evils and afflictions that trouble and torment mortality; that we could be exalted; that we could come