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THE WRECKED.

The sun went down as gorgeously,
Wrapt in his crimson vest,
As tho' the lamps of night were placed
As watchers o'er his rest.
But with the shades of midnight came
The storm-king's clarion blast,
And tempests gathered at his call,
And whirlwinds hurried past;
There was a sound of rushing winds—
A sound of hastening waves—
Strong waters stretched their arms to snatch
Bright spoils for ocean's caves;—
Then came the crash—the long, wild shriek—
The dash of waves on the white cheek—
The aimless clutch—the smothered prayer—
And wild winds sang a requiem there.

The morning woke serene and bright;
The sunlight on the deep
Dwelt like a smile upon the lip
Of Innocence, asleep,
The light-wing'd zephyrs swept their
Sweet breathings o'er the sea,
So lately parted by the strong
Wild plunge of agony;
But the lone sea-bird flapped his wing,
Above the laughing wave,
And screamed forth tales of tempest doom,
Death, and an ocean grave.
Of trembling hands, outstretched to hold,
The shuddering heart from waters cold,
The dizzy brain and shivering breath,
When frenzied horror strove with death.
But all were sleeping calmly now,
The coward and the brave,
The earth-stained and the beautiful,
All shrouded by the wave.
What forms of breathing loveliness—
What hearts of throbbing worth
Were laid in those cold depths, to leave
Grief-darkened homes for earth.
Ah! but wherefore do we twine
Soul fibres round the dead?
Why hoard the casket, when we know
The beautiful hath fled?
Oh, why o'er broken life threads weep?
Save tears, hot tears, for those who steep
Their souls in crime—waves, dark and red;
These are the lost, the wrecked, the dead!

S. E. CARMICHAEL.

REMARKS

By President BRIGHAM YOUNG, Tabernacle,
March 5, 1860.

REPORTED BY G. D. WATT.

I rejoice in the privilege of speaking to you this morning, and hope I shall have your prayers and faith, in connection with my own, that my remarks may be beneficial to those who hear.

Br. Spencer, in his remarks, indicated that there are some fault-finders here, some who take exceptions to the acts and doings of the Saints, especially to those of their leaders. Some of these persons profess to be Saints, some have been cut off from the church, and some have never been in the church.

I have no part with such men, neither have I any contention or argument with them; I am sent to preach the gospel of life and salvation. If men are not pleased with my ways, they have as good a right to dislike them as I have to dislike theirs. If they do not believe in my advice, teachings and counsel, they are at perfect liberty to disbelieve them, and I will not find one word of fault with them for so doing. They have full liberty to think and say what they please with regard to my acts, but, as I have often said, they must keep their "hands off." The slander and lying of tongues set in motion by wicked hearts I have always met, and they do not affect my character before my God, nor in the eyes of just men.

Take the evil doers in this community, those who have once tasted of the good word of God, who have received the spirit of truth, and then turned again to the allurements of the enemy, have forsaken their God in their feelings and connected themselves with those who are not in the church; they know my character, and have much more confidence in me than I have in them. They believe what I say to be the truth; but they deceive, and I know it. I tell the truth; and, so far as I have power, I always act the truth, but they are disposed to refuse and neglect the truth, and to prefer error and falsehood instead.

I have very little to say to men who are dissatisfied with my course, or with the course of my brethren. Some have wished me to explain why we built an adobe wall around this city. Are there any Saints who stumble at such things? O, slow of heart to understand and believe. I build walls, dig ditches, make bridges, and do a great amount and variety of labor that is of but little consequence only to provide ways and means for sustaining and preserving the destitute. I annually expend hundreds and thousands of dollars almost solely to furnish employment to those in want of labor. Why? I have potatoes, flour, beef, and other articles of food, which I wish my brethren to have; and it is better for them to labor for those articles, so far as they are able and have opportunity, than to have them given to them. They work, and I deal out provisions, often, when the work does not profit

I say to all grunTERS, grumblers, whiners, hypocrites and sycophants, who snivel, crouch, and crawl around the most contemptible of all creatures for a slight favor, should it enter my mind to dig down the Twin Peaks, and I set men to work to do so, it is none of your business, neither is it the business of all earth and hell, provided I pay the laborers their wages. I am not to be called in question as to what I do with my funds, whether I build high walls or low walls, garden walls or city walls; and if I please, it is my right to pull down my walls to-morrow. If any one wishes to apostatize upon such grounds, the quicker he does so the better; and if he wishes to leave the Territory, but is too poor to do so, I will assist him to go. We are much better off without such characters.

I preach to the people and reason with them with regard to the dealings of God with the children of men. Many have apostatized because we were driven by our enemies from Missouri, notwithstanding they were taught that we never would be driven, if the people would sanctify themselves and be prepared for the blessings in store for them. But no, they did not sanctify themselves, and all the subsequent schooling was necessary to prepare the Latter Day Saints to receive the blessings of the Almighty. We are not prepared to receive his choicest gifts, unless we also have experience to know what to do with them. How many years have the Saints been taught upon these principles, to give them an understanding of the dealings of the Lord with the children of men?

When a man begins to find fault, inquiring in regard to this, that, and the other, saying, "Does this, or that, look as though the Lord dictated it?" you may know that that person has more or less of the spirit of apostasy. Every man in this kingdom, or upon the face of the earth, who is seeking with all his heart to save himself, has as much to do as he can conveniently attend to, without calling in question that which does not belong to him. If he succeeds in saving himself, it has well occupied his time and attention. See to it that you are right yourselves; see that sins and folly do not manifest themselves with the rising sun. I repeat that it is as much as any one can well do to take care of himself by performing every duty that pertains to his temporal and eternal welfare.

Suppose that in this community there are ten beggars who beg from door to door for something to eat, and that nine of them are impostors who beg to escape work, and with an evil heart practice imposition upon the generous and sympathetic, and that only one of the ten who visit your doors is worthy of your bounty, which is best, to give food to the ten to make sure of helping the truly needy one, or to repulse the ten because you do not know which is the worthy one? You will all say, administer charitable gifts to the ten rather than turn away the only truly worthy and truly needy person among them. If you do this it will make no difference in your blessings whether you administer to worthy or unworthy persons, inasmuch as you give alms with a single eye to assist the truly needy.

Again, suppose that you are required to do ten pieces of work, but of the ten only one is necessary for the promotion of the kingdom of God, which had you better do, perform the ten pieces of labor to be sure of doing the right piece, or neglect the whole ten because you do not know which the right one is? Had you not better do the whole ten pieces, that you may be sure of performing that which the Lord does really require at your hands?

First believe in the Lord God Almighty, in his Son Jesus Christ, and in his prophets that he sent in days of old; then believe in Joseph Smith, and do the works of the Father, before you question what I dictate to this people.

The Lord says, by one of the ancient prophets, "Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report."

The sound of the gospel of life and salvation, to gather the house of Israel and redeem the children of men, is a terror to all nations. The fulfillment of this prophecy is plainly manifest, as is also that of revelations given in our day in connection with the great latter-day work, and yet all modern Christian communities disbelieve in new revelation. Are they hunted and cast out? No, they are received in the first society of the land as gentlemen. They are associates for presidents and governors—for the chief rulers of the nation—who receive them with all the courtesy and generous kindness of which they are ca-

pable. But let men come as Peter, James and John, with words of eternal truth in their mouths, and they are despised and looked upon with withering scorn, as I and others of my brethren have been, and as Joseph Smith was, who was slain by the hands of wicked men.

Why do men hate me? Why do they hate you? Why did they hate Joseph Smith, Jesus Christ, and his ancient apostles? Jesus they nailed to a cross, and Peter they crucified with his head downwards. John the Evangelist they banished to one of the islands of the Mediterranean, to be a slave in the lead mines, and tried to destroy him by putting him into a cauldron of boiling oil. Had he declared that Jesus and Moses were impostors, and that revelations from heaven were a humbug, would they have treated him as they did? They would not, but would have hailed him as one of their bosom friends. Hatred and persecution have been the lot of every man that ever lived upon the earth holding the oracles of the kingdom of heaven to deliver to the children of men. Wicked men, satan, and all the powers of hell hate and are at war with every holy principle that God wishes to place in the possession of his children. That is the true reason of the hatred and persecution meted out to us.

If people will believe the gospel and live by the principles thereof they will be saved. They will not be fault-finders, they will not be discontented, they will not be workers of iniquity, they will not seek to falsify and change the truth into a lie, nor a lie into the truth, they will not seek to make white, black, and black, white. The Spirit of God has no place in persons who do such things. What have I to do with them? I am willing to preach the gospel to all, and to seek the eternal good of all people. I have examined myself very closely, I have been trying to learn myself, to govern myself and purify my own heart; the worst evil I can imagine or wish to come upon the enemies of truth is, that they be obliged to live by holy principles, and to deal by their fellow creatures as they would wish to be dealt by. This is the worst wish I can possibly wish upon my worst enemies who thirst for my life. There is no question but what this would be a great punishment to them. I would not wish them to be punished any more, nor to suffer any more. But I also could wish them to forsake the evil influence within them, which they constantly yield to, and partake of good and holy influences, that they may rejoice in the truth.

I shall see the day when every son and daughter of Adam will bow the knee, and every tongue confess that Jesus is the Christ the Son of God—the Savior of the world—that to him we owe our lives, and that we are indebted to him, and through him to the Father, for every blessing we enjoy. They will acknowledge His right to rule and govern, King of nations, as He does King of Saints. This they must do, notwithstanding all their hatred. Can people receive this? Yes, every son and daughter of Adam can; though I once in a while meet with an individual who says that he cannot believe in religion of any kind. I will venture to say that there are men in this Church who would tell you so, were you to converse with them privately. They will tell you that they cannot in the least degree comprehend angels, spirits, God, and the kingdoms and thrones of the eternal worlds, nor anything of that character.

What do I say to such persons? Live that moral religion you believe in, for they believe in the same moral religion that you and I do. Let them deal justly with their fellow men, be truthful, honest and charitable, full of good works to the day of their death, and I will insure them that the kingdom of God is theirs. And when their spirits leave their bodies, their eyes will be opened to see those heavenly and eternal realities which they could not comprehend while in the flesh. Now, I do not admit that good, active, bright, intelligent hearts and brains, or, in other words, good spirits put in mortal tabernacles are quite so ignorant as some imagine, although they may feel that they are, and may think that they cannot conceive of anything but what they hear with their ears, see with their eyes, etc. This is a mistake; they can see and understand more, but they do not know how to classify it. Let this be as it may, as I have said already, all who will correctly live an external religion are entitled to a degree of salvation.

Man is a mystery to himself. You see some who at once believe the truth, when they hear the gospel of life and salvation declared by the servants of God. Truth fastens upon their understandings, they yield to it at once and openly acknowledge it, and yet they live for years and years without receiving a love of that truth. Is not this a great mystery? It partially is. In their outward faith and lives they believe the gospel of salvation as much as any person can, and after all darkness will come upon them, they will forget the love and communion they had with the Spirit of the Lord, and turn away from the holy commandments and tell you that they never

knew that the gospel was true. How many are there of this class, year by year, who will say "we never knew the truth of 'Mormonism'?" I will relate an incident, by way of illustration. A brother now here and working for us had a brother in Nauvoo, in the days of Joseph, who was sent to England on a mission. He went and preached to his brother that is now here, and bore testimony to him that he knew Joseph Smith to be a prophet of God, that the New Testament is true, that the Book of Mormon is true, that the Book of Doctrine and Covenants contains true revelations from God, that God had sent an angel from heaven revealing the everlasting priesthood, and had bestowed the Holy Ghost upon his servants, which he would give to all who believed in their words. Thus he preached to his brother and to the people, and returned to his house in Nauvoo.

In a few years his brother came to Nauvoo, and the brother previously there began to tell him that 'Mormonism' was not true, and that if Joseph Smith was ever a prophet he must have been a fallen prophet. His brother then asked about the Book of Mormon. "Why," said he, "I do not think it is true, though I do not really know." "How about the Bible?" "I do not know much about it, but I think you had better stop here; here are houses and lands unoccupied, for the 'Mormons' have gone west and left their gardens, farms, and the furniture in their houses, and you can make money here." "But is not 'Mormonism' true?" "I do not think it is, for the 'Mormons' are now clearing out to go into the wilderness."

"But," said his brother, "that has nothing to do with it. It is no matter where they go; is the doctrine you preached to me in England true?" "Well, I do not hardly think it is." Finally he said "It is not true." "Well," said the young man, "I will ask you a single question, did you tell the truth when you came to England to preach the gospel, or did you lie then and now tell the truth? You either lied then or now, and I want you to tell me which time you lied." He did not reply. "Now, brother, I have a few words to say to you. You came to England and preached the gospel, and told me not to trust in man but to seek unto the Lord my God, in the name of Jesus Christ, and receive a witness for myself and know for myself that Joseph Smith is a prophet of God, that the Book of Mormon is true, and that God has set to his hand to gather the house of Israel and build up Zion. You said, do not rely upon my word, for if you believe and embrace the gospel you have the promise of receiving the Holy Ghost. Now I have to say to you that I did not merely take your word, for I did not consider I was under any obligation to believe and embrace what you called the gospel, unless the Lord revealed it to me. You was to me a finger board to point the right way; I walked in it and received a testimony that Joseph Smith is a true prophet, that the Book of Mormon is true, and that this work is the work of the Almighty. You have apostatized, I am going to the camp of the Saints, and you may go where you please." He left his brother, and is here in good standing with us. That illustrates a principle I wished to have you understand.

I recollect that while on my way to Ohio, to see brother Joseph the first time, I took dinner with a Mr. Gilmore, I think a Methodist priest. He began to tell me the character of Joseph Smith, what he had been guilty of; how long he had been a money digger, how long a horse jockey, and how many horses he had stolen, and his statement made Joseph to be some seventy or eighty years of age. I said to him, Joseph Smith I never saw. He says that he has received revelations from God, and declared that an angel visited him. He has declared that he found plates, and other witnesses have seen and handled them, from which the Book of Mormon was translated. I know nothing about these witnesses, neither do I care. I went to my Father in heaven and asked him with regard to the truth of the doctrines taught by Joseph Smith, and I know they will save all that will hearken to them, and that those who do not will miss of salvation in the celestial kingdom of God; and though Joseph Smith should steal horses every day, or gamble every night, or deny his Savior from the crowing of the cock in the morning until sunset in the evening, I know that the doctrine he preaches is the power of God to my salvation, if I live it. I did not make him a revelator; I have no business to dictate him. I never called him in question, even in my feelings, for an act of his, except once. I did not like his policy in a matter, and a feeling came into my heart that would have led me to complain, but it was much shorter lived than Jonah's gourd, for it did not last half a minute.

Much of Joseph's policy in temporal things was different from my ideas of the way to manage them. He did the best he could, and I do the best I can. Joseph's hands were continually tied. Who dared to trust him with their money? Very few. He had to defend law suit upon law suit. He passed through forty seven law suits, and in the most of them,