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BRIGHAM YOUNG.

"OURS, LENT TO US ON EARTH."

We do not call thee chieftain,
We do not name thee king,
We wreath no brilliants for thy brow,
No emaine round thee fling;
And thou art crowned, but with the light
That glids the throne above;
Thy lofty spirit's wealth of power,—
Thy people's clinging love.

We do not call thee chieftain,
Thy cheek would flush to hear
Earth-titles woven with thy name,
And whispered in thine ear;
As well presume to gild the sun,
Or paint earth's brightest flowers,
We only name thee, Brigham Young,
We only call thee, ours.

We do not call thee chieftain,
Let golden crowns be wrought,
For brows unhallowed by the touch
Of soul-enobling thought;
But thou—the purest, holiest prayer,
To listening angels flung;
Is whispered when thy people breath
The name of Brigham Young.

S. E. CARMICHAEL.

REMARKS

By GEORGE A. SMITH, Tabernacle, October 6, 1860.

[REPORTED BY G. D. WATT.]

It is about thirteen months since I had the privilege of rising and speaking in your midst. It is therefore with a heart filled with thankfulness to our heavenly Father, that I now enjoy the privilege of bearing my testimony on the present occasion, of the things which pertain to the kingdom of the Most High. In his kind providences we are enjoying a great multitude of blessings.

The testimony which has been given to us this morning, of the power and manifestation of the Spirit of God in the midst of Israel, is calculated to make us rejoice. The Lord speaks unto us in his own way, and after his own manner, and in our language, and after our understanding; and the light of his Spirit which shineth in our minds, inasmuch as we will suffer it to do so; but if our hearts are clogged with the things of this world; if our souls are suffered to become enamoured of the earth, and the objects that are sought after by the wicked world, we lose the spirit of the Lord, and by that means do not understand when we are taught and instructed in the way of life.

The object of obtaining wealth, and the desire to handle or control a considerable portion of this world's goods has blinded the eyes of many Elders, and caused them to go astray in the ways of extravagance and folly, it has decoyed them from the path of virtue, and by that means they have become totally estrayed from the path of truth. If we can keep in view the one great principle, to build up the kingdom of God, proclaim the fulness of the everlasting gospel, to labor for the sustenance of Zion, make that our first, our great, our only object, and fear not for the earthly things we may need, we will have the Spirit of the Almighty to enlighten our minds, and guide our feet in the true path.

When the Presidency bear their testimony to us, our spirits will then meet with theirs, and we will feel and enjoy the truth of the principles they proclaim to us. But while our minds become concentrated upon earthly objects, we are dark, and we begin to think we know better than other people, we begin to feel that we can do something independently of God and his servants.

I will relate an instance that occurred in 1849. I was talking with one of the brethren who had been many years in the Church, he told me he wanted to situate himself so that he could leave his family, and be prepared to go preaching. I said, "Are you not pretty well situated now, you have a large farm, plenty of cattle, and other property, and your family are able to take care of themselves?" He said he did not feel as though he had ready means enough to go, "I want to get myself in condition, I can leave home, and in order to do it, I have determined to go to California, and I think, in the course of five or six months I can there raise ten thousand dollars, and on that means I can go to the southern part of California, buy 1000 head of horses, and bring them to Salt Lake, and next year sell them for one or two hundred dollars each, with that means in my hands I shall be able to leave my family and go preaching." That was the design he laid out. I may say the plan was

very tempting; he went to California, but, the tremendous results anticipated were never realized. There are a great many men in the midst of Zion that have lost their power and ability to perform those works they seem to wish to perform by endeavoring to take a wild goose chase to place themselves in possession of wealth on their own responsibility. The circumstances which have transpired in our midst for the last few years, have been calculated to try many men.

In reviewing the history of ourselves as a people, we have encountered many things which have been calculated to try some men. They have been compelled many times to submit to the most cruel exactions: seeing their friends murdered, their families driven from their possessions, and all this to bear up under it splendidly. They have had to pioneer into the midst of a barren and hitherto unknown desert, make settlements, rear their families in the midst of want, and toil and bear it patiently. Yet after a few years of prosperity, you will see those very men when they become better situated, surrounded with the blessings and comforts of life, they begin to feel as though they were not doing quite well enough, and their thoughts begin to wander like the fool's eye to the ends of the earth. In some instances the scenes of the last few years, has caused them to turn again, as President Kimball expressed it,—like the hog to the mire after he had been cleanly washed.

It puts me in mind of a compliment paid to Queen Elizabeth by an English farmer. Her Majesty was out on a ride, and was caught in a storm; the farmer was very much rejoiced that the queen had called upon him, and she was pleased with his rough hospitality. Being just after the defeat of the Spanish Armada, he complimented her on the success of her arms by saying the king of Spain got the wrong sow by the ear, when he made war with your majesty. The queen was much amused at this vulgar comparison.

Though really the dream related by br. Kimball, describing the multitude of hogs that were in the city was so perfectly illustrated at the time the town was so tremendously full of soldiers, teamsters, gamblers, and camp followers, and they floated off so suddenly, that it could almost be said, it was dreamed awake. That is the best way to dream; a man can many times dream wide awake straighter than when asleep.

I remember once when in Zion's camp, I was very thirsty, hungry and tired, that I dreamed when I was walking on the road, I could see a loaf of bread, a bottle of milk and a spring of water. It was one of the pleasantest dreams in the world, and I dreamed it while walking along the road. At the same time a great many dreams, as men consider, are no more nor less than open vision, and a great many dreams are the result, perhaps, of fatigue—of over exercise—of over eating before retiring to rest, or some other cause.

When a man's mind is illuminated by a dream, it leaves a vivid and pleasant impression—when it may be guided by the spirit it leaves the mind happy and comfortable, and the understanding clear.

I have regretted, for the past year, that I have not been permitted to speak to you, that my testimony in the midst of Israel, and in this city particularly. It was owing simply to an accident which lamed me, in such a manner that I could not walk about—could not stand up, though after awhile I got so much better that I could ride. I have rode about the Territory, and talked to the brethren in the settlements, generally sitting down, and many of them heard my testimony, which is the same as it has been for the last 28 years, a testimony to the truth of the revelation of the fulness of the gospel to the Saints in these last days. It is the work of the Lord, and the hand of God is visible in every thing that is passing before us, his hand and power has been over us. He has shielded us from the political machinations of evil designing men, and preserved us from the wrath of our enemies. He has given wisdom to our President to guide, to counsel, to direct us; and if ever revelation guided a people on the face of this earth, this people has been guided by special revelation ever since we came into these valleys. The power of the Almighty has been with us his hand has been over us here, his wisdom has directed us, his inspiring spirit has been on our Presidency, his revealed will has been given from the lips of him, God had given to lead us. Fear not to do right ourselves, and let us be fully aware of our own follies and weaknesses, and corruptions, and listen to the watchmen of Zion, and we will overcome and inherit the blessings of glory. We will rise above our enemies; light and truth will shine upon us; peace will be on our path, and the lamp of life that will guide us to eternal glory.

This is my testimony. You have it as I feel and realize it, and know it, for these things are of God. And may his blessings attend us, is my prayer in the name of Jesus Christ: Amen.

REMARKS

By President Brigham Young, Tabernacle, a. m., October 6, 1860.

REPORTED BY G. D. WATT.

I feel quite thankful for the comfortable circumstances we enjoy—for our blessings spiritually and temporally, which I realize to be the free gift of our Father and God. All the wisdom, ability and talent displayed among the children of men are the gift of God to them. He has given us ability to make ourselves comfortable and happy, for which I am extremely thankful.

I am happy in hearing the voices of the brethren, and would be very much gratified, if we had time and it would meet the minds of the brethren, to give them an opportunity to speak as the Spirit might dictate, and bear their testimony. It has been a source of comfort to me to hear the speeches of my brethren, and to observe the variety of capacity, of reflection, and manner of communication displayed by them. I would be very glad if we could have the privilege of hearing many of them speak during this conference; whether we shall or not, I am not now able to say. Our conference commences to-day; to-morrow is the Sabbath, and, probably many who have come from the country will wish to return home on Monday. Whether we shall continue our conference longer than to-morrow, I do not know. We shall continue it until we finish the business to be transacted, and fully answer our feelings, and then we will close.—I wish to present several ideas, but I have been more edified in hearing the music in br. Kimball's remarks this morning, than I would have been in speaking myself.

When the authorities of the church are presented, if we are possessed of the true Spirit, we are ready to sustain the faithful, and to wish them to continue in the faithful discharge of their duties. And the brethren who rise to testify of the things of God, if they enjoy the Spirit of the Lord, know that "Mormonism" is true. No person can receive a knowledge of this work, except by the power of revelation.

All the world are ready to tell you that this work is not of God. Kings, princes, dukes, lords, and other great men of the earth are all combined in this testimony. Why do they fear this work, if it is the work of men? The very sound of it carries conviction to all the inhabitants of the earth—a conviction that it is ordained of God. Were this not so, you would not see it contended against by the priests in the pulpit, who are bitter against it, and are most vigilant in circulating all manner of falsehood concerning it, picking up the sayings of corrupt, debased, abandoned characters to swell their catalogue of lies against it, which they publish throughout the world. All this would sleep, if this work was not of God; they would never think enough of it to say one word about it. But they are pricked by the conviction of its truth, when they hear the sound of it.—When false reports go out against Joseph Smith and his brethren, against the Book of Mormon and the kingdom of God, a conviction goes with them to the hearts of the people that this is the work of the Almighty. Were this not so, we would not have been persecuted—we would not have been driven as we have been. But we have been driven for the last time, thank God my heavenly Father. But our persecutions are a subject that I do not wish to speak about. We have the power in our own hands, if we live with our lives hid with Christ in God. We are here where the Lord wants us to be; and if we will be as he wants us to be, the kingdom is ours—the greatness, the glory, power, excellency, light, intelligence, and eternity of the kingdom of God are ours—and no power can hinder it.

When men lose the spirit of the work in which we are engaged, they become infidel in their feelings; they say that they do not know whether the Bible is true, whether the Book of Mormon is true, nor about new revelations, nor whether there is a God or not. When they lose the Spirit of this work, they lose the knowledge of the things of God in time and in eternity—all are lost to them. Contemplate the things of God and his kingdom, this earth, man in his present condition, and you may clearly comprehend that we are now in the midst of eternity. When we preach, or pray, or exhort each other to good works, if we could realize it, we are in the midst of the kingdom of God, and his all-searching eye is here. You may readily comprehend this, for when I look at you, as you are now assembled, I can see several hundred faces at once; now suppose that I had power to see as the Spirit sees, I could then look through the earth and see our antipodes as well as I can look through what some term empty space; my eyes would be eternal, and I could see the vast eternities of God as I can now see your faces. God sees us, and, if we had eyes like him, we could behold him, as we sit here, as easily as we can now see each other's faces, no matter where he dwells, whether in Kolob or any-

where else, for his glory and light fill the sun, and we could behold it as we now behold each others faces. God has the power to look at his vast works, and if we had power and eyes like him, we could behold him as he does us. He is in the midst of eternity; his kingdom is here, a portion of his glory is here, eternity is here, and we are in the midst of them; let us live worthy of them, and not dishonor our being upon the earth.

There are many of the Bishops here to-day, and my advice to them is for them to be honest with me, to be honest with their God, to keep their covenants sacred, and to make a clean breast of all their business transactions, that their consciences may be void of offence toward God and man. I am not searching only the course of the Twelve, or that of the High Priests and Seventies, but I am searching after all the authorities whose conduct is not in accordance with the best interests of the church; and from this time forth, if they do not do different from what many have done, they shall do wrong knowingly—with their eyes open. I want the Bishops to remember the counsel I have given them. I shall learn whether they are strictly honest or not, and if they are not honest, I will expose them. If they come out and own things as they are and honestly prove that their past errors have proceeded from the head and not from the heart, they can be placed upon the right track and magnify their calling. Some may not understand the cause of these remarks concerning the Bishops, and I will explain. For instance, when tithing chickens, butter, etc., are brought in, a Bishop says to his clerk, "You need not trouble to take an account of these chickens, my wife will keep an account of them;" and the Bishop's wife takes the chickens, the ham, the butter, the cheese, etc., and puts them away; and when the clerk wants to know what has been brought in by such a brother, "O never mind," says the Bishop, "my wife will give an account of it," and the wife forgets it. "Are such things done?" Yes, more or less, all the time. This example was set long ago, and some of the Bishops have followed it.

At the death of Joseph, when the Twelve returned to Nauvoo, to use a comparison, the horses were all harnessed and the people were in the big carriage, and where were they going? They did not know. Who would gather up the lines and guide the team? No man would step forward, until I did. There was not one of the Twelve with me when I went to meet Sidney Rigdon on the meeting ground. I went alone, and was ready alone to face and drive the dogs from the flock. When I got hold of the lines and began to direct the team, I found tithing butter spoiled, potatoes rotted in the cellars, and pork spoiled in the barrels, while the brethren at work on the Temple would come to their labor without breakfast, and pork, butter, beef, etc., rotting under the feet of the Temple committee. Said I, empty these barrels, or I will walk into your cellars and empty them for you; let these workmen have something to eat. "O," said the committee, "we are afraid there will not be enough to last a year." Then, if we starve, we starve together; and if we live, we live together. I ordered the wheat, the pork, the butter, etc., to be issued to the workmen. Too many of the Bishops here have taken pattern from those who have gone before. I have been to Bishops' houses when they had hams and eggs during months in the year, while our hands on the works were not able to get one, for the Bishops had eaten all the hams, every egg and chicken, and all the butter. I will trace out those who conduct in this manner and expose them, unless they honestly report their transactions and strive to do right.—Brethren, you may think that I am a little extravagant in my talk, but time will prove.

When a good, handsome cow has been turned in on tithing, she has been smuggled, and an old three titted cow, one that would kick the tobacco out of the mouth of a man who went to milk her, would be turned into the General Tithing Office, instead of the good cow. If one hundred dollars in cash are paid into the hands of a Bishop, in many instances, he will smuggle it and turn into the General Tithing Office, old, ringboned, spavined horses, instead of the money. I am inquiring after such conduct, and will continue until I cleanse the inside of the platter.

Br. Heber has been speaking about discipline. Elders in Israel, I am as willing and ready to be closely examined and scanned, as I am to examine and scan you. Walk into my office, examine my books, and scan every act of my life. I am as ready to have it done, as I am to search into your practices. You may say that you have not been dishonest, or, if you have been, that you were ignorantly so. I am glad, if such statements will prove to be correct. I never saw the day in this church that I could consider it honest to take one cent of tithing and turn it out of its legitimate channel, but some of our smart men do not know as much as that, though they would seem to know more of the great things of the kingdom than I do. I want to instruct you in