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WHAT IS LOVE.

BY JOHN M. WEAVER.

Love is an ardent passion,
Lies deep within the breast,
With which all human beings
Are more or less possessed;
And like a tender rose-bud,
Exposed to summer show'rs,
It spreads with sweet refulgence—
Unlimited its powers.

Even the haughty monarch,
That glories in his throne,
And by his proud ambitions,
Made mighty nations moan;
Even he hath love within him,
But his is love of fame,
To rule and conquer empires—
Immortalise his name.

The robber who at midnight,
To servile deeds inclined,
Assassinates and plunders,
Most wretched of his kind;
He, too, hath love within him,
Although his heart seems cold—
The love which he possesses
Is called the love of gold.

Patriots love their country,
Thro' "good or bad report,"
Justice and truth sustaining,
Nor to small deeds resort;
For partisan advances—
True patriots are free,
The love that burns within them,
Is love of liberty.

The poet's love is nature;
He sits with pen and scroll,
And scribbles most sublimely,
Tho' sometimes quaint and droll;
He scans the starry heavens—
The love within his breast,
Breathes forth in strains of sweetness,
To set his mind at rest.

The christian's love is sacred,
Illumes his inmost soul,
His strife is wicked passions
And powers to control;
The road he loves to travel,
Where holy prophets trod,
And his is love immortal—
The christian loves his God.

Love existeth everywhere—
We see it in the stream,
Where waters gently murmur,
And in the pale moonbeams;
Where flowers sweet are blooming,
Down in the pleasant vale,
Where heaves the stormy billow,
And fiercely blows the gale.

'Tis on the world of waters,
As well as on the land,
And pour'd from golden vessels
By an impartial hand—
One that is omnipotent,
Who reigns supreme above;
Love truly is a blessing,
For God himself is love.

REMARKS

By President BRIGHAM YOUNG, Tabernacle,
Oct. 6, 1859.

[REPORTED BY G. D. WATT.]

I am pleased with the privilege of standing before the Saints to bear my testimony to the truth, and to express some of my thoughts pertaining to eternal life. The knowledge of the truth should be prized by all Saints. There are no people blessed to the same degree as those who are blessed with the words of eternal life. Men may be blessed with the things of this life, may possess all the blessings this world can furnish; may have honor and glory of man, but all this bears no comparison to the blessings that are bestowed upon those who understand the ways of life and salvation.

One generation passes away, and another succeeds. Mankind are continually changing. Kingdoms and thrones arise, and are gone like a vapor that passeth away. The glory of man is but for a moment. Are the nations that have arisen, flourished, and passed away, prepared to dwell in eternal life in another state of existence? We are blessed with the words and way of life through the gospel, by One who has deigned to call us brethren, not by adoption, in the strict sense of the word, but is flesh of our flesh and bone of our bone—One who has redeemed us.

The generality of mankind are ignorant of the real relationship that exists between them and heaven. They do not understand that God is our Father. By adoption? No, but we are his children by a legal inheritance. He gave his only begotten Son, pertaining to the flesh, to redeem the whole family of man. Who can define the divinity of man? Only those who understand the true principles of eternity—the principles that pertain to life and salvation. Man, by being exalted, does not lose the power and ability naturally given to him, but, on the contrary, by taking the road that leads to life, he gains more power, more influence, and ability during every step he progresses therein. Mankind have power given them to propagate their species. An exaltation to the celestial kingdom of God by

no means lessens that power. On these points the children of men are shrouded in mystery and uncertainty.

When we say that we are blessed above many of our fellows, we may also say that we have the greatest reason to rejoice in and love our religion, to walk humbly before our God, do good to each other, and forsake all evil and the appearance of it. Is this too much to say and do? Does it rob the blessings the Lord has bestowed upon us of any of their rich enjoyments? The greater our privileges, and the greater the blessings bestowed upon us, the more faithfulness and diligence are required in our callings to save the children of men.

When you approach the throne of grace and petition the Father in the name of that Savior who has redeemed the world, do you use that name as the name of a stranger? If you understand your own religion, you petition that Personage as you would one of your brethren in the flesh. Is this strange to you? It should bring near to you things that pertain to eternity, give your reflections and views a more exalted cast, stamp your daily actions with truth and honesty, and cause you to be filled with the Spirit and power of God.

I have reflected much upon the subject of religion, the world of mankind, their relations one to another and to the Author of their being, and the object of their existence. We are now endowed with that knowledge a proper improvement upon which will enable us to secure an inheritance in the celestial kingdom of our God. Millions of the inhabitants of this earth have striven to their uttermost—stretched their minds to the greatest extent—to become acquainted with what the Lord has seen fit to bestow upon us without any outlay of labor or energy on our part. He has seen fit to call his servant Joseph Smith, jr., and submit to him the keys of the kingdom of heaven; to reveal to him the mysteries of salvation, and bring to light things that have been hid for many ages; things that the world have been seeking for—wrestling with the powers of heaven to obtain—that they might know how to make their escape from this wicked world, and secure to themselves a sure abiding place—an inheritance that passeth not away. Thousands have spent their lives—the best part of their days—to search out what has been revealed to us without the least exertion of ours.

When we say that we believe the gospel and rejoice in it, let us not forget that it is to us a free gift. How far did you travel to obtain it? How much money did you pay for it? What penance did you perform to prove yourselves worthy of it? The blessings we enjoy came to us without money and without price. Have we not great reason to be thankful that the Spirit of the Lord has touched the eyes of our understandings that we may see, and that He has given us his Spirit to bend our dispositions to his requirements?

We talk about our trials and troubles here in this life; but suppose that you could see yourselves thousands and millions of years after you have proved faithful to your religion during the few short years in this time, and have obtained eternal salvation and a crown of glory in the presence of God? Then look back upon your lives here, and see the losses, crosses, and disappointments, the sorrows arising from disobedient children, from wicked parents who have opposed their children who wished to embrace the truth, the persecutions from city to city, from State to State, being hunted and driven; you would be constrained to exclaim, "but what of all that?" Those things were but for a moment, and we are now here. We have been faithful during a few moments in our mortality, and now we enjoy eternal life and glory, with power to progress in all the boundless knowledge and through the countless stages of progression, enjoying the smiles and approbation of our Father and God, and of Jesus Christ our elder brother.

The child who has his father's razor, or any other article dangerous for him to handle, and about the use of which he has no knowledge, when deprived of it, his trials are equal to ours, according to his capacity. We seldom think of the trials of our little ones when we say to them, You must not have this, or that; you must do so and so, to receive my smiles and approbation; you must not think for a moment that your judgment, wisdom, experience, and wishes are to be compared with mine. Does not the Father of all living conduct himself in this wise towards his children? He has revealed to us that he will prepare us for glory, for life eternal, will preserve our identity forever, if we will be guided by him. But we must be obedient to Him, for He understands more than we do. We should destroy ourselves, if we were suffered to take our own way, hence we are taught to suffer the Father to point out our path to an eternal duration hereafter, where our present afflictions will appear as flimsy as the shadows of the morning that flee upon the approach of day.

God bless you: Amen.

REMARKS

By President BRIGHAM YOUNG, Tabernacle,
Oct. 7, 1859.

[REPORTED BY G. D. WATT.]

Jesus Christ, in his teachings, made plain

the difference between the powers calculated to destroy, annihilate, dissolve, reduce to native element, and those which will eternally endure. In view of this he prayed to his Father for his disciples, and wished them to pay particular attention to this one principle in their faith. The words he is recorded to have made use of are—"Sanctify them through thy truth: thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone: but for them also which shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one."

The Savior sought continually to impress upon the minds of his disciples that a perfect oneness reigned among all celestial beings; that the Father and the Son and their Minister, the Holy Ghost, were one in their administration in heaven and among the people pertaining to this earth. Between them and all the heavenly hosts there can be no disunion, no discord, no wavering on a suggestion, on a thought or reflection, on a feeling or manifestation, for such a principle would differ widely from the character of him who dictates them, who makes his throne the habitation of justice, mercy, equity, and truth. If the heavenly hosts were not one, they would be entirely unfit to dwell in eternal burnings with the Father and Ruler of the universe.

A perfect oneness will save a people, because intelligent beings cannot become perfectly one only by acting upon principles that pertain to eternal life. Wicked men may be partially united in evil, but, in the very nature of things, such a union is of short duration; the very principle upon which they are partially united will itself breed contention and disunion to destroy the temporary compact. Only the line of truth and righteousness can secure to any kingdom or people, either of earthly or heavenly existence, an eternal continuation of perfect union; for only truth, and those who are sanctified by it, can dwell in celestial glory. This truth we have, and we offer it, without money or price, to the world who are beguiled, benighted, and deceived by the artful mass of superstition, bigotry, tradition, fashions, customs, cliques, and plans that have been growing and ripening from the days of Adam until now, introducing discord, strife, animosity, anarchy, and crime of every grade, suffering of every kind, and premature death to millions. They are embracing shadows and trying to retain that which will perish in their grasp and leave them desolate. All organized matter must dissolve and return to its native element, unless it is made pure and holy—capable of enduring eternal burnings. All principles, principalities, powers, thrones, kingdoms, dominions, communities, neighborhoods, and individuals, with their actions public and private, their feelings and aspirations, that are not concentrated in the oneness taught by our Savior, will come to dissolution into native element. Says Jesus, 'I and my Father are one.' They are one in their faith, purposes, and actions, the Savior being subject to the Father in all things. Again—he says, 'For I came down from heaven not to do my own will, but the will of him that sent me.' Again, 'I come to do thy will, O God.' Many more of the sayings of Christ might be quoted, which set forth this principle of oneness that I have upon my mind and wish to impress upon the minds of the people.

I do not hesitate in saying that, if the people will concentrate their faith and works to accomplish the great object of their existence, their troubles, sorrows, anxieties, difficulties, contentions, animosities, and strife would be at an end. This idea I wish to apply more particularly to those who are called to act in the capacity of Presidents, Bishops, Counselors, High Councilors, and to every man holding office in this church; but I also wish it to apply to every member, both male and female. I will say to my brethren and sisters, were your faith concentrated upon the proper object, your confidence unshaken, your lives pure and holy, every one fulfilling the duties of his or her calling according to the priesthood and capacity bestowed upon you, you would be filled with the Holy Ghost and it would be as impossible for any man to deceive and lead you to destruction as for a feather to remain unconsumed in the midst of intense heat. I may not be able to convince you of this fact, but I can tell you that it is true. I can reveal principles that pertain to this oneness—to this holiness of life—but to make the people believe and practice them is another thing. I can preach the gospel, but I cannot make people obey its mandates when they are not so disposed; that is a matter left entirely to themselves. I can tell you how to avoid your difficulties, jars, contentions, and sorrows. I can tell you how to establish peace, prosperity, plenty, and happiness in your midst, and how to maintain them; but I cannot make you follow my directions, if you are not so disposed. This also is a matter that is left entirely

with yourselves; and you must reap the reward of your own doings, whether they be good or evil.

In some instances, the people lose confidence in their Bishops, and the Bishops lose confidence in themselves and in the people. Were it in my power to bring the people to understanding and obedience, I would place them in such a degree of advancement that their Bishops could not live in their midst, unless he administered in his office with holy hands and with a pure heart. Then, if he lacked the wisdom and discretion to judge righteously between man and man, he would be filled with the revelations of eternity to enable him to judge like an angel, to discriminate between right and wrong, to point out the path of duty to every one, and to designate what is required of each person, in his respective calling. But this advancement is for the people and Bishops to obtain for themselves, through the means the gospel supplies. I have lived in the days of Prophets and Revelators. I have been subject to rule—to the powers that have been and now are. This is not new to me. My own experience has led me, step by step, from day to day and from night to night. When fear comes upon the people that a Bishop or President is leading them astray and introducing evil among them, it proves to me that the people are wrong, and are destitute of the power of their holy calling. They are willingly deceived. It is folly to say that a community of Saints, who are living up to their callings, can be led astray by their Bishop or President; there is no such principle in all the kingdoms God has made.

It may be that some pray that their Bishop may be led wrong, that they may get rid of him. If so, is that taking a course to save the children of men? Take a man of the weakest intellect of any in a Ward and ordain him a Bishop, and then let every other man in that Ward be filled with the power of his holy calling, are they not ready and willing to give a word of counsel to their Bishop when they meet him? Their faith is concentrated upon him, they pray for him early and late, that the Lord will fill him with wisdom, enlarge his understanding, open the visions of his mind, and show him things as they are in time and in eternity. You all know that even such a man would become mighty in the house of Israel, if he had the faith of his Ward. The capacities of all sane persons are capable of enlargement. You may take the weakest man in the church, if he is faithful, and ordain him a Bishop and he will grow into wisdom, knowledge, strength, power, light, intelligence and the spirit of his calling. If he does not thus advance, it is because he more or less forsakes his calling and sets his heart upon something besides the Holy Priesthood that is placed upon him. There is not a faithful man in this church but what will increase in his understanding of the ways and duties of life. His mind will expand, the visions of heaven will be opened to him, and truth pertaining to all subjects of art and science will increase within him.

Does not the weakest intellect of a properly organized person know more at ten years of age than it did at five? More at twenty than at ten? more at forty than at twenty?—and so continue? Yes: this proves that he has grown, increased and expanded in his capacity from his infancy. Now I will apply this to an officer in the church. He once knew but little, he now knows a considerable. Any Bishop, under the influence of the prayers and confidence of his brethren and sisters, with a faithful and holy life on his part, will increase in faith and good works, and the rich fruits of his mind will manifest, from day to day, increased wisdom and intelligence.

You hear the remark that 'such and such a man is not fit to be a Bishop.' I acknowledge that many who are called to be Bishops are not fit for the office, for it is one of the most important offices in the Church to rightly administer in temporal things. A Bishop also ministers in spiritual things, and is required to devote time to the well being and prosperity of his Ward, like a father to a family. It is an office that keenly tries the patience, faith, and feelings of a man. If the brethren and sisters prayed for that man continually, and lived their religion, he would know how to settle certain business transactions without running to me about this, that and the other. Brethren would not run to me about things as simple as, "so and so has been building a fence on the line between us and has put his polls wrong end foremost, will you not counsel him to turn them?" And sisters are running to me about things as simple as, "Sister so and so's hens have laid on my premises, and they do not lay with their heads in the right direction." Does such conduct proceed from true knowledge among the Latter-Day Saints? No. I do not wish to talk about such folly, neither to have my time wasted by visits upon such unimportant subjects. I do not wonder that the Lord suffers us to be more or less abused by our enemies. do not wonder that the devils laugh at our folly.

Let men and women, who profess to be Latter-Day Saints, live their religion and they will