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My theme is called a selfish phrase,
And so it is no doubt;
But "Self" is a person, that you know,
We could not live without!
'Tis well to think of all our friends
When kindly deeds are done;
But then, we pay our first respects,
Of course, to "Number One."

Then, there is always one at least,
To think of number two;
And "Number One," you are not sure,
Can claim a friend but you;
And when there's honor to be gained,
Or danger hard to shun,
The first impulse is always best,
"Take care of 'Number One.'"

Smooth life's rough pathway all you may,
'Tis hard enough at best;
Help those that have the nearest right
To step before the rest.
In honor's path, whoever strives,
Whoever tries to run;
You know, the right of precedence
Belongs to "Number One."
Do all the good on earth you can;
Be kind to all you may;
Let sunlight gush from one warm heart
The little while you stay.
But, in the strife on life's broad field,
Where mighty deeds are done,
Be sure the noblest action there,
Is marked to "Number One."

MAY MOORE.

REMARKS

By President BRIGHAM YOUNG, Tabernacle,
February 16, 1862.

REPORTED BY G. D. WATT.

I have only a few remarks that I wish to make this morning, and they will chiefly relate to our practical and immediate duties.

We amuse and enjoy our elves a great deal, in this Territory, in dancing and in other amusements. I am as fond of amusement as any person, and love to see others enjoy rational amusement in its season. I have this to comfort me; in all our assemblies for amusement this winter I have not seen or heard anything that has seriously annoyed my feelings. The people have been very civil, and have conducted themselves discreetly and as Saints, as far as I know.

I have now a request to make of the people, through their Bishops, that during the coming week we bring our dancing parties to a close and prepare to attend to matters of greater importance, as the winter is drawing to a close, and the season for business is approaching. In a few weeks from now we intend to give the people a few evenings entertainment in our new theatre, which will not be entirely finished; after which, as the Spring opens, we shall attend to preparing material for building our Temple, to gathering the poor, to farming and gardening, to building a fence, &c.

The exhortation we have heard this morning is good, just a d true. We can gather much from it, touching the evidences of the gospel. Upon this point the people, in many instances, do not understand themselves; they forsake the gospel, turn away from the holy commandments, and turn to fables. It is very remarkable, though true, that some persons who profess to be intelligent beings are never easy unless they are in pain, nor happy unless they are miserable. When they are comfortable, well fed and clothed, have good health, and the society of the just, comparatively speaking they must pinch themselves, or stick pins and needles into themselves in order to feel happier when the pain has ceased. This is marvellous to me.

It is disgraceful for a member of this community to turn away from the truth. When a person receives the truth, has a knowledge of the things of God, is instructed with regard to his position relative to the heavens, he knows a great deal; and it is astonishing to me that there is power enough among the wicked on earth and among devils in hell to turn such a soul away from righteousness. A few in our community seem to be in their glory when they are doing wrong, though this portion is comparatively very small. We do not see in our community quite so much drunkenness as heretofore, nor so many gambling shops, but how long this improved state of things will remain I know not. For a few weeks we have also had a respite from marauding thieves.

Are the people righteous and pure enough in heart not to turn to fables when they are presented to them? not to commit iniquity when they are tempted? not to join hands with the ungodly when the ungodly are here to take them by the hand? If we have attained to that power that Satan and all his forces will fall to turn us away from the holy commandments of the Lord Jesus, we never again will

be afflicted through the power of the wicked. When we are tried by afflictions we are apt to forsake the faith of Christ, and then the wicked are permitted to bear rule over us; then unrighteousness surrounds us, and the influence of Satan and of hell prevails in our midst.

Have we yet to endure affliction as we have at the hands of our enemies the ungodly Gentiles? Have we again to see armies here? and again be driven from our homes? Have we to be visited with pestilence, famine, and earthquake? Is all this necessary? If our hearts are pure we shall never see any of those afflictions poured out upon this people, from this time henceforth; on the contrary, the Lord delights to bless such a people until there is not room to receive more. Still in our afflictions we will not complain, for the Lord has his own way of training his people. How joyful my heart would be, if the people would receive the gospel, if they would understand it as they understand their daily avocations.

Yet, when I realize that God dwells in the midst of eternal burnings, that everything must be pure and holy that comes into his presence; that he has marked out in the gospel the path for the believer to walk in to attain to holiness, and that no man or woman can receive the gospel without humbling themselves before the Lord, forsaking their sins, and receiving the Holy Spirit, it is a matter of joy to me that unholy beings are thereby prohibited from entering into his presence. No unhallowed or unclean thing can enter the heavenly abode of the righteous; and it is beyond the capacity of man to make a safer place than that which God has prepared for the righteous. Jesus, in consideration of this, said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Let us bind to heaven all that is near and dear unto us, and if our treasures are there, there also will our affections be.

It is thirty years the fifteenth day of next April (though it has accidentally been recorded and printed the fourteenth) since I was baptized into this church, and in that time I have gained quite an experience. I will tell you a little of it, though I will first make a few remarks touching ourselves as a people. We are prone to do wrong, or, as the preacher has recorded:—"Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." We are merchants, speculators, traders, and love the best end of a bargain. We delight to talk about our neighbors; "O how I do delight to go over to such a house to see that sister, she is so sociable, so full of chat, and knows everything that is going on." And thus they meet to beraute the characters of their neighbors, and there is not an evil that can be imagined but what will be told. After they have finished their chatting, backbiting, and slandering, they conclude it all by apologizing:—"Really, sister, I do not know but that I have said more than I ought, but let us pass it over, you know we are all brethren and sisters." Again, says one brother in the church to another, "Well, we had a good time last evening, we enjoyed ourselves pretty well. It is true we got drunk, and it is not quite right to get drunk. My head ached this morning, and I feel a little sorry that we indulged so far." Another has indulged too much in making liquor, and in putting the deadly draught to his neighbor's lips. Another has indulged too much in swearing. Another is troubled because he has indulged in taking the advantage of his neighbor in a trade, and, to make a cent, has cheated the simple and good-hearted who trusted in him. Another has stolen a little, or done this and that wrong; and all are apt to excuse themselves under the plea of the weaknesses of human nature.

Now, I come to my own experience and say—there is not an individual here but what has power, and God has given it to him, to drink whisky or let it alone, to swear or not swear, to lie or not lie, deceive or not deceive, cheat and take advantage of a neighbor or not do so, slander and backbite a brother or a sister or not. This power is our own individual property, and we shall be brought into judgment for the manner in which we use it, and for all our actions in the flesh. Thirty years' experience has taught me that every moment of my life must be holiness to the Lord, resulting from equity, justice, mercy and uprightness in all my actions, which is the only course by which I can preserve the Spirit of the Almighty to myself. What is your experience? It is the same as my own. You cannot constantly be sinning a little and repenting, and retain the Spirit of the Lord as your constant companion. My experience up to this time, has been to do as I would that others should do unto me under like circumstances; and, if I understand myself, there is

not a man or woman on the face of this earth that I have dealt with contrary to this rule, and this practice I have continued each day.

When Monday morning breaks upon the eyes of the people, they must be as faithful to God and righteousness as they are here when partaking of the sacrament, or lose the Spirit of the Lord. We have no permission to sin for one moment. You may ask me if I ever do wrong. I answer—yes, like every body else, owing to the weakness of the flesh; but if I do wrong knowing y, then I sin. When this people can live and never do a wrong knowingly, if they should sin in their ignorance, God will freely forgive that sin, if they are ready to repent when it is made known to them and refrain from it in the future. Let us live in this way, and the kingdom is ours. It is the kingdom of God with us, or nothing. It is in our possession, and God will have a people that will preserve it inviolate. There may be some in our midst who do not honor the character of our religion, yet the Lord will preserve his kingdom.

There are some who wish to regain the Spirit of the Lord they have lost, and others desire to go on a mission to get that Spirit. My advice to all such persons is—so live daily that all the light of God's Spirit given to you will be preserved in you and increase from day to day, until you become perfect in your sphere as our Father in heaven is perfect. This is my experience. We cannot believe any truth that exists in all the eternities of the Gods that is not embodied in our holy religion, commonly called "Mormonism." It incorporates every truth that has been known, is known, and will be known in all the eternities past and in all the eternities to come; in short, it is eternal truth upon which the throne of God is founded and cannot be moved. May the Lord help us to be faithful.

Again, in all the duties and labors pertaining to our mortal existence, let us remember that Paul may plant and Apollos may water, but it is God alone who gives the increase. And how long will it be before we shall learn to take good care of the increase God gives us? Our labor is our wealth; it is the best capital that any nation can possess. We have an immense capital that will bring us a large interest, if it is expended judiciously and with that wisdom which cometh from Heaven. Every man and woman capable of labor have their stock of capital on hand; dispose of it wisely; let every thing be put to good use in the best possible manner to build up the kingdom of God and to make ourselves comfortable and happy on this earth, and the Lord will preserve us and give us all we ask for. The kingdom is ours: Amen.

FROM SECESSIA.

The Knoxville Register, alluding to Gov. Harris' proclamation calling out the whole militia force in Tennessee to take the field against the Yankee invaders—the Governor proposing to command in person—says:

"We think that Knox county can turn out at least two thousand men capable of bearing arms. The fifteen thousand Enfield rifles received a few days since in New Orleans, have been ordered to Tennessee. The militia ordered out can bring, we believe, as many more rifles and shot-guns with them. Tennessee is not subjugated, and cannot be if her citizens respond to the government call."

The New Orleans Delta of the 18th, announced that Captain Guyer, of the sloop Jeff. Davis, arrived in that city from Biloxi, having left there on the 17th, and reported that before leaving, he could distinctly, with the aid of his glass, count 65 of the enemy's vessels in the neighborhood of Ship Island. He also said that the enemy had been industriously at work, for several days past, landing large bodies of troops on Britton Island and the Chandeleurs.

General Pillow in his official report of the battle of Donelson says that the Confederate forces consisted of about 12,000 men; that the army fought with the greatest gallantry, and that he was desirous of fighting his way out, but Gen. Buckner contended that three-fourths of the army would be lost in an effort of that kind, and that there could be no necessity to sacrifice so many men to save the remaining one-fourth. The command was then turned over to Gen. Buckner, who surrendered—Gens. Pillow and Floyd, with a portion of their commands, retiring from the field.

The Richmond Despatch has urged summary measures for checking the progress of treason, and advocated the arrest and execution of the conspirators.

Seventies' Hall Lectures.

Tuesday evening, the 25th ult., being the time set for the first of a course of medical lectures, the hall was densely crowded before the hour appointed for the commencement of the lecture, and it was estimated that about as many went away because they were unable to gain admission, as were accommodated with seats.

Dr. J. L. Dunyon, the lecturer for the evening, being professionally engaged, Dr. Clinton was called and delivered a short lecture on the practice of medicine, and pointed out some of the most prominent and fatal diseases of this climate. The lecturer arriving just as the doctor was entering upon an interesting description of the materia medica of his profession he immediately closed his remarks.

Dr. Dunyon stated that he could not think of detaining the audience by delivering the lecture which he had prepared for that evening; more than half of the time allotted for his lecture having already expired, but, he said it would afford him pleasure to give his lecture on Friday evening. Taking this view of the matter, he proceeded to give a very minute description of several of the most virulent cases of scarlet fever and pneumonia that had come under his notice; he also explained his mode of treatment.

At the close of the lecture Bishop Edwin D. Woolley tendered the committee the gratuitous use of the Assembly Rooms, that the hundreds who were anxious might have an opportunity of hearing the course of medical lectures, the committee therefore announced that the subsequent lectures of the course would be delivered in that hall.

FRIDAY, March 28th.

Dr. Dunyon delivered his lecture upon the diseases incident to this climate, their pathology and symptoms, and the remedial agents which nature affords for the speedy and safe cure of them all.

The large and intelligent audience present on this occasion paid marked attention, and evinced unusual interest in the subject.

REPAIRING THE STATE HOUSE.—The State House (formerly the Council House,) which has been, since 1855, used for various and other purposes than those for which it was built and intended, is now being repaired and fitted up for the meeting of the General Assembly, which will convene on the 14th inst., Monday week. It will be used for State purposes hereafter.

Getting 'Reound' a Landlord.

"What do you charge for board?" asked a tall Green Mountain boy as he walked up to the bar of a second rate hotel in New York—"what do you ask a week for board and lodging?"

"Five dollars."

"Five dollars! that's too much; but I suppose you'll allow for the times I'm absent from dinner and supper?"

"Certainly; thirty-seven and a half cents each."

Here the conversation ended, and the Yankee took up his quarters for two weeks. During this time, he lodged and breakfasted at the hotel, but did not take either dinner or supper, saying his business detained him in another portion of the town. At the expiration of two weeks, he again walked up to the bar, and said:—

"Suppose we settle that account—I'm goin' in a few minutes."

The landlord handed him his bill.

"Two weeks board at five dollars—ten dollars."

"Here, stranger," said the Yankee, "this is wrong, you've made a mistake; you've not deducted the times I was absent from dinner and supper—14 days, two meals per day; 28 meals at 37½ cents each; 10 dollars and 50 cents. If you've not got the fifty cents that's due to me, I'll take a drink, and the balance in cigars!"

A violent shock of earthquake has occurred along the northern coasts of the Peloponnesus. Athens was uninjured, but New and Old Corinth, Argion and Patras had been damaged. The Chambers at Athens has voted a sum of money for the relief of the sufferers.