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OUR "MOUNTAIN HOME."

'Tis a cheerful land, where streamlets bright,
Like molten silver, flow;
Where scented flowers perfume the air,
And fruits delicious grow;
Where lakes in peaceful slumbers lie,
Whose deeps enfold another sky.

Where every grove and verdant bower,
In native beauty dressed,
Reverberate with the songs of birds,
And offer sweetest rest;
While lofty mountains, robed in green,
Add grandeur to the beautiful scene.

The day and night—the sun—and moon,
With all her glittering train,
Alternately the sceptre hold
O'er all our wide domain;
While all is light, and life, and love,
A transcript from the world above.

And here, in joyous youthful prime,
'Mong happy hearts I rove;
And oft in these delightful bowers,
I sit with one I love,
Dreaming of nought but peace and joy,
O pleasures pure without alloy.

We hand in hand together climb
The mountains tipped with snow,
And wander by the pearly beds
Where liquid silver flows;
To me 'tis like fair Eden's bower,
Ere death, through sin, obtained his power.

Cursed be the wretch who'd seek to spoil
Our lovely "mountain home;"
O, may ill fate his steps attend
Wherever he may roam;
May dire oblivion mark his name,
And strike it from the roll of fame.

Weber Valley, June 8, 1862.

G. W. T.

REMARKS

By Elder ORSON HYDE, Tabernacle, Sunday
Afternoon, April 6, 1862.

[REPORTED BY J. V. LONG.]

Brethren and sisters, I am called upon and requested to make a few remarks to you this afternoon, in which privilege I feel thankful to my Heavenly Father, and also for the privilege of meeting with the Saints in general conference.

The representatives of every part of the Territory are here, and to be privileged to speak, though perhaps but a few minutes that I shall occupy, still it is a gratification; and to look upon you and your countenances is a privilege that I prize. If we were prepared to enter into heaven, to do according to our ideas of heaven, or as we have been used to believe, and should get up there in the presence of God, or in the presence of the spirits that are greater than we are, and undertake to teach and instruct them it would not be exactly in place, and yet perhaps it might be in place, for those spirits might wish to know what was in us. It is in this manner that I do it at this time; it is not with a wish to instruct those that bear rule in the kingdom of God, but I suppose that they would like to know from us who have been at a distance, to know what kind of spirit we possess. Therefore as liberty is given to speak upon whatever subject is desired by the person addressing you, it may be supposed that every speaker will speak upon some favorite theme, that our spirits may be weighed in the balances and compared with the principles of the gospel. I feel when I contemplate the principles of our holy religion very much as I do when I go into a very nice orchard and get hold of a good ripe peach. I naturally exclaim, this is excellent! I taste another and say that is very good; of another I say it is luscious. Then I meet with some apples; I get hold of a Rhode Island Greening in the season thereof, and of course I say this is the finest going; then I get hold of a Golden Pippin and I think this is the finest of all. So I think with the spirits of great and good men in the gospel; they are a 1 best, and I do not know which to select of the principles of life and salvation. President Young gave us a key some time ago, to certain principles, and I thought I would make a few remarks upon a principle that seems to present itself to my mind. Suppose that there is in this town a man of honor, a man who fulfils his contracts, who never was known to cheat the laborer or cut him down in his price. His character is known; you enlist in his employment, and you have no doubt but you will be rewarded, and you know he is abundantly able and qualified to fulfil his word and promise, and you have no doubt or hesitancy in regard to receiving pay for your labor. You go on working and laboring, and you are confident that you will get your pay; not the least doubt in the world. Well, really that is no more than we should do; it is no very high compliment to us if while trusting in that individual and believing that we will

get our pay and get justly rewarded unless we turn the tables and ask the question to ourselves, "Has that individual who has employed us got confidence in us, that we will execute and perform according to his wishes?" It is good to trust in the Lord, to repose confidence in what he has said to us, but it is better to secure and be sure that we have the confidence of the Almighty. When a man that you have employed in this service has proven that he is worthy, that he is faithful, wise, discreet and understands what belongs to his duties in every branch of his profession, and who understands well how to keep all things in order then he can be trusted and promoted according to his master's pleasure.

Your employer has looked down upon you and seen your wisdom and the interest that you have taken in his affairs, till by and bye it comes to something that is wanted to be done, then the employee goes to his master and says, sir, how shall I execute this piece of work? In what manner shall I perform this branch of business? Why says the master you understand my policy, and you understand that I have full confidence in you, therefore go and do it in a manner that will suit yourself. Now an employer would say that to every individual, but he might say it to one in whom he had the most unlimited confidence. May we not arrive at a point where we can secure the confidence of the Almighty so that he will say "Whatever you bind on earth shall be bound in heaven. You know my policy; I have full confidence in you, indeed the light of heaven shines in your hearts, and with this go and do as seemeth good unto you?" Arriving at this point may we not get the entire confidence of our Heavenly Father in regard to all the duties that lie before us.

Now it would not be a very high compliment for us to trust in that wealthy man who has plenty of means and who never violated his word, still it is good to trust in him; it shows that we consider him abundantly able and willing to fulfil his contracts. It is good to trust in the Lord, but what fool would not? There are some men who would not, especially if that trust touched their pockets. The gold, the silver and everything that we own belongs to him, and we cannot trust too much in him. It is no very high compliment for us to say that we trust in the Lord; still it is good, it shows that we appreciate his policy and goodness, but when we can take a course of life to cause the Almighty to trust in us, and whenever he can find us a people in whom he can trust then all those blessings referred to by the President this morning will be poured out upon us. What will he put upon us when we show our obedience to his laws? He will take from the world their sovereignty and leave only desolation and confusion, and he will take the power which they claim to have and will transfer it to his chosen and anointed ones, just so soon as he can feel safe in doing so.

Well, brethren and sisters I just wanted to impress this idea upon our minds. I say our because I take it to myself, and it is my determination to pursue that course in all my teachings and in all my operations that will secure to me the confidence of our Heavenly Father, the Lord being my helper. My heart is fully set to secure the confidence of the Almighty, and also of all the just ones.

May this be the desire and determination of every heart, is my prayer in the name of Jesus, Amen.

REMARKS

By President BRIGHAM YOUNG, Tabernacle
p.m. of April 7, 1862.

[REPORTED BY G. D. WATT.]

This is the place to give items of instruction to the people. I am satisfied that it is my duty to improve this opportunity, and should be very happy if I could speak with ease; if I could do so, I should talk a great deal more than I do.

Ask a bishop by what authority he is acting as a bishop; "I suppose I am a bishop according to the priesthood." By what priesthood do you act as a bishop? "I really cannot answer that question." Are you a high priest? "Yes." Why do you so officiate? "Because I have been ordained to so officiate; the First Presidency ordered bishop Hunter to ordain me a high priest, and set me apart to be a bishop in this district."—After a person is ordained a high priest, he then has authority to act in all the duties of the lesser priesthood, when called upon by the proper authority so to do. Some of the bishops understand their true position and some do not, for which reason a few remarks in addition to those I made this forenoon will, perhaps, not be amiss.

There is no retrograde movement in ordaining a high priest to the office of a bishop, for, properly speaking, he is set apart to act in that office. When we ordain a man to officiate in a branch of the church as a bishop, he does so according to the best of his knowledge; and now and then one believes that he

has a right, when ordained as a bishop, to officiate and preside over every temporal and spiritual interest in his district, by virtue of his bishopric; he believes that he ought to go into a Seventies Council, in his Ward, and preside, because he is a bishop, and under this impression he dictates, guides, and directs all things in his district; he baptizes, confirms, and administers the sacrament as a bishop, performing, under this impression, every spiritual and temporal duty. Were we to inquire of the bishops of this church what duties are assigned to the Aaronic priesthood they hold, and what are assigned to the Melchisedek, those who could answer correctly, are in the minority. I am satisfied of this, for I have been placed in positions that made it necessary to propound questions to some of our most intelligent bishops, relating to misunderstandings and difficulties that have occurred in their districts, touching their authority, when their answers convinced me that they knew little about it; perhaps from not having an opportunity of finding out, or, in a word, they have not so lived that the heavens have been opened to them to teach them so fully and effectually their duties that they need no man to teach them. The duties and powers of a bishop cease the very moment he steps over the Aaronic priesthood, which is to officiate in temporal things; when he passes this he immediately begins to officiate by the authority and power of the Melchisedek priesthood, though he may not know it.

We have scores of branches of this church in different parts of this country, and had we better now place officers, helps and governments in these branches, or wait until the people come to understanding, and learn to appreciate and honor such appointments? It is chiefly because of the ignorance of the people that we often concentrate in one man the different offices and callings, but when the people are sufficiently informed and have advanced further in the knowledge of the truth, it will not be so, but every branch will have its full quota of officers—a patriarch, president, bishop, high council, and all officers that are necessary for the work of the ministry and the edifying of the body of Christ. Until the people can receive and honor these helps and governments, and be benefited by them, the different offices will be concentrated in as few men as possible, for men will contend for power, and as to which shall be the greatest, until they are better informed.

If the people fully understood and would observe the relationship these offices have to each other, there would never be a word of altercation. In this city we have no altercation about authorities. We but seldom get up a trouble for a high council case. When the people come to sufficient understanding, we shall not put the onerous task upon one man to act both as president and bishop, but we will give you a full organization of helps, governments, etc.; but at present we shall take a course to confine the offices of the church in such a manner as to give the least cause for contention and trouble. There are men who have a contentious disposition; they will contend against a bishop, a magistrate, a judge, or any man holding an office; in short, they wish to destroy every power in heaven and on earth that they do not hold themselves. This is the spirit of Satan that was made so visibly manifest in heaven and which proved his overthrow, and he now afflicts this people with it; he wants to dictate and rule every principle and power that leads to exaltation and eternal life, and those whom he influences wish to walk underfoot every person who stands in authority over them.

I now wish to say a few words about assisting the mail and telegraph companies. It has been asked, "Shall we assist these companies? Shall they be supplied with grain and that help which is necessary to facilitate the expeditious and safe carrying of the mail?" I say, yes. Shall the telegraph company receive favors at our hands? Yes. I do not know of two greater temporal blessings of the kind that can be bestowed upon this people. If we happen to lay in bed a little later than usual, by the aid of the telegraph wires we can read the news of the morning from Washington and New York; and by and by we may be favored with the news of yesterday from London, Paris, St. Petersburg, and all the principal cities in the old world. We are among the people of this world; our bodies are of the earth, and our spirits are like the spirits of other people and from the same source, only we are trying to establish the kingdom of God on the earth, to introduce righteousness, and prepare the people for the reign of Jesus Christ on the earth. One man says, "I have agreed to do thus and so." Then go and do it. Fulfill your contracts and sacredly keep your word.

What should be the course of this people in these matters? Let them act by the counsel of the men who understand such things better than they do. When I say supply the mail with labor, or so much grain, or do so much haul-

ing, you will be justified, otherwise, you will not. If I might dictate this matter and get my pay for it, I would fill this whole mail route with 'Mormon' boys who would labor faithfully, conduct honorably, and see that the mails were carried safely and promptly. If it were left to me, I would fill this whole route, as we would have done a few years ago if the contract had not been unjustly taken from us, with a line of conveyances, wherein men might sleep by day or by night in perfect safety as to their persons and property; and if a pocket book dropped out of a pocket it would be as safe as though it were under lock and key, so far as its being stolen is concerned. How is it now?

If A, B and C say they will begin to sell whisky, then if it is right for them to sell whisky in the streets of this city, it is right for me. Whisky is useful in making vinegar, and we need it for cutting camphor gum, for medicine, washing, etc., but it is necessary to keep a whisky shop? No. And if it is right for one man to keep a whisky shop, it is right for another, until all become whisky peddlers and whisky drinkers, and all go to the devil together. It does not require much illumination of mind to comprehend that unless the selling of spirituous liquors is managed by proper persons, it will result in the ruin of many of the community. So with the selling and disposing of our produce to outside interests; for those who expend their means and labor in a way that does not enrich and build up Zion will apostatize and go out of this kingdom, sooner or later. When you are appointed to haul grain here or there, you will feel justified. Or, if you wish to drive a train, or to go as a guard on the mail route, or to attend to this or that, and the counsel is yes, go, and be honest and upright before God and man and deal justly with everybody, and if you do not so conduct, you will be brought home and dealt with, then, if you go in this way, you will be justified. Whatever is done let it be done by counsel and common consent; then we can be paid for our labor and our produce; wealth will increase around us, which we can put to use in gathering home the poor saints from all nations by hundreds and by thousands. In the course the people have taken they will make themselves poor, while we might be rich. I feel very friendly toward Mr. Street and many others connected with the telegraph line. They have treated this community as gentlemen will. I have rendered them some assistance, and am ready to render them more; and they have been very accommodating to us. The Overland Mail company brings our letters, books, magazines, etc., and is as great an accommodation as can well be until we have a railroad through here, which I hope we shall have ere long, if it is right. They should be assisted, and that by the counsel of the kingdom of God in these mountains; and let it be done by common consent, or no longer say that we are one with the interests of this kingdom. If you are one with the vine, you are one with the main branch; if you are not thus one, you will sever from the vine and will wither and die.

May the Lord bless the Latter Day Saints, is my prayer all the time: Amen.

REMARKS

By President BRIGHAM YOUNG, Tabernacle,
April 8, 1862.

[REPORTED BY G. D. WATT.]

I wish to inform all the inhabitants of the Territory of Utah, Jew and gentile, bond and free, male and female, black and white, red, copper colored, and yellow, that, in organizing a State government, we shall not infringe in the least upon the Constitution of our country, upon any principle contained in the Declaration of Independence, nor upon any constitutional law that has been enacted by the Congress of the United States. Will this step bring upon us the disapprobation of the Government of the United States? That is not for me to say; it will be as God may direct.

As the kingdom of God rises and advances upon the earth, so will the power of Satan increase to impede its progress until God shall purge that power from the earth, and so give the Saints the victory, that they can bear off his kingdom triumphantly in spite of the powers of Satan and wicked men. But so far as the power of Satan extends, just so far will be seen his operations to overthrow all righteousness. There is nothing that would so soon weaken my hope and discourage me as to see this people in full fellowship with the world, and receive no more persecution from them because they are one with them. In such an event, we might bid farewell to the holy priesthood with all its blessings, privilege, and aids to exaltations, principalities and powers in the eternities of the Gods. I can say with confidence, if we do not so as to enjoy the revelations of the Lord and Christ to ourselves day by day, overcoming