

DESERET.

Dedicated to Gov. Young by W. W. Phelps.

[TUNE—Lilly Dale.]

In the high mountains West,
Have the Saints found a rest,
Where the power of God doth increase:
Here the wise Prophets bow,
For the Lord favors now,
Deseret with the blessing of peace:
Deseret! Deseret! Home of the free;
Dearest home, mountain home,
Where the righteous must come,
For the last hope of man is in thee.

Here the church and the state,
For the small and the great,
Like the sun and the moon, ever shine,
That the kingdom of God,
Both at home and abroad,
May excel by its pure light divine:
Deseret! Deseret! Home of the free;
Oh! thou fair, brilliant star,
Shed thy rays far, afar,
That the world may be lighted by thee.

Here the poor widow's mite,
And the lone orphan's right,
Are the gems for the angels on high,
That the faith and the love,
Which descend from above,
May exalt Deseret to the sky:
Deseret! Deseret! Home of the free,
May thy fame still increase
With thy wisdom and peace,
Till it spreads o'er the land and the sea.

Lo! the carcass is here,
For the eagles appear,
And the buds of the forest do swell;
Build up Zion again,
Shout hosanna,—amen!

For the fig-trees are leaving—all well:
Deseret! Deseret! Home of the free;
Oh! thy mountains are steep,
And thy canyons are deep,
Let the wicked have no place in thee.

Does a dove come with horns,
Or the grapes grow on thorns;
Or from thistles do men gather figs?
When for bread men give bones,
And with bibles send stones,
Give thy gold to the servant that digs,—
Deseret! Deseret! Home of the free;
For the kingdom has come,
To thine own mountain home,
And there's no place for justice but thee.

When the chain had been broke,
Then we shook off the yoke,
And the bow shall not choke us again;
Is a sword drawn to kiss;
Or a cannon for bliss?
No; such emblems of peace, we disdain:
Deseret! Deseret! Home of the free;
May the sun never shine
On a coward of thine,—
BRIGHAM stands at the helm now for thee.

Let the "remnant" arise
To the gentiles' surprise,
For Jehovah will tread down their fame;
See the blood of the Saints,
Smoketh up with complaints,
Bab'lon's drunk with her folly and shame:
Deseret! Deseret! Home of the free;
All eternity cries,—
Now let Jacob arise!
JOSEPH pleads up in Zion for thee.

Like old Joshua's band,
We will clean off the land,
And prepare for the flock and the fleece;
If the mob ever comes,
We will burn all our homes,
As the bonfire of freemen for peace:
Deseret! Deseret! Home of the free;
'Tis the fire and the snow
That can teach men to know,—
JESUS reigns on the land and the sea.

SERMON

By President Brigham Young, Tabernacle, Nov. 15, 1857.

[REPORTED BY GEO. D. WATT.]

I am happy for the privilege of standing before the Saints. It is a great pleasure to me to associate with those whose feelings are concentrated in the establishment of peace and righteousness upon the earth.

Before I heard the gospel as again revealed in its purity through Joseph the Prophet, I was tolerably well acquainted with the spirit, disposition, tact and talents possessed by the children of men. And tho' I was then but about thirty years of age, yet I had seen and heard enough to make me well acquainted with the people in their acts and dealings one towards another, the result of which was to make me sick, tired, disgusted with the world, and had it been possible I would have withdrawn from all people except a few who like myself would leave the vain, foolish, wicked and unsatisfying customs and practices of the world. Sorrow, wretchedness, death, misery, disappointment, anguish, pain of heart and crushed spirits prevail over the earth, and apparently the whole of the intelligence of mankind is directed in a way to produce cruel and unnatural results.

Since I have been in this church and kingdom I have endeavored to learn and treasure up wisdom and good understanding, and then not to forget them. I have endeavored to gather to myself every principle that would promote righteousness in me and those who would hearken to my counsel.

Read the history of any kingdom or nation,

and trace through all the channels from the history of nations and kingdoms to that of families and individuals who have not known God nor observed his commandments, and you will find that sorrow and disappointment have been intimately mingled in all the gaiety, luxuries and pretended enjoyments of their mortal lives. They have found a bitter sting in their happiest moments, and a deadly poison in their cups. There is no man or woman on the earth who can enjoy solid satisfaction—unalloyed peace and comfort but in the Holy Spirit of our religion, in the gospel of salvation; that is the only source of true happiness. Read the history of those who can command the wealth of the world to minister to their happiness, and they find it not in authority, station, nor wealth. From the monarch upon his throne to the most degraded beggar upon the streets, all who enjoy not the gospel are destitute of the source of true happiness, it is not to be found among them.

When the portals of heaven are opened and the priesthood of God is given he so blesses the people that they can truly understand the principles that tend to peace, to glory, immortality and eternal lives. That and that alone can give true satisfaction to our spirits which are organized to receive and continue to increase in principles of light, intelligence, power and glory; organized to be preserved to eternally associate together, to have the privilege of beholding each other's faces, of enjoying each other's society and the society of holy beings who have been tried as we have and have to be, and to enjoy, love, converse with and look upon the faces of those beings who have been glorified throughout all ages that are countless to us.— Their identity has been preserved, and they enjoy the smiles of their friends and associate with their companions who have in a mortal state passed through the same ordeals they endured while in this existence. Fathers and mothers associate with their children, children with their parents, brothers with sisters and sisters with their brothers, all in their family circles dwelling in the midst of the glorified. What else can satisfy a truly intelligent human being—the immortal spirit that is tabernacled in a mortal tenement? Nothing.

What would induce an intelligent individual to suffer his eyes to be put out and to live without seeing objects around him, the faces of his family, friends and connections? Would money? What would hire an intelligent person to be deprived of the sense of hearing? Could money buy his hearing? What would hire you to suffer the destruction of the organ of speech, or to be deprived of any of the more important members of your organization? The things of this world could not induce you to suffer the destruction of any of the vital powers of your organization, yet the world are seeking after the paltry, perishable things of time and sense, they are their glory, their pretended comfort, their god, and their daily study and pursuit.— But the members which God has placed in our tabernacles are worth all the world to us. We have the power of seeing, hearing, tasting, smelling and feeling, enabling us to converse and associate with each other, and money can not buy these blessings from us.

Stop then and consider what use you will make of these powers. Will you go wild after the things of this world, as do the majority of the inhabitants of the earth with whose ways you are well acquainted? How long will they endure? Their breath is in their nostrils, to-day they are, to-morrow they are not. What prospects have they for futurity? Have they any promise? Yes. What is it? Death.— Have they the promise of life eternal? They have, upon certain conditions, but they care no more about those conditions than did certain characters that Paul wrote about; they are even like the dumb beasts that are entirely ignorant of futurity. Fatten an ox and lead him to the slaughter, and he knows nothing of what awaits him. So it is with the great majority of the inhabitants of the earth, they have no knowledge of their future condition, they merely know that death will terminate their present career. We are blessed with the words of eternal life, with the everlasting priesthood and the keys thereof, with principles that if rightly acted upon will secure to us those blessings we now enjoy and which you hear the brethren often speak about.

I am happy, I am full of joy, comfort and peace; all within me is light, for I desire nothing but to do the will of my Father in heaven. I delight not in unrighteousness, but in righteousness and truth. I seek to promote the good and happiness of myself and those with whom I am associated. We have the privilege of securing to ourselves that eternal bliss that can never fade away and of preserving our identity, that when millions of ages have rolled away we can then behold each other as we do to-day, and can converse together. One thousand years hence probably many of this congregation will talk over difficulties we are now passing through.

You hear some of the brethren surmise that we are going to have trouble. You need not expect any trouble, except you take a course to bring it upon you. You need never expect to see sorrow unless your own conduct, conversation and acts bring it to your hearts. Do you not know that sorrow to you can exist only in your own hearts? Though men or women were in the mountains perishing, though they be in overwhelming depths of snow, freezing to death, or be on a desolate island starving to death for want of food, though they perish by the sword or in any other way, yet if the heart is cheerful, all is light and glory within, there is no sorrow within them. You never saw a true Saint in the world that had sorrow, neither can you find one. If persons are destitute of the fountain of living water or the principles of eternal life, then they are sorrow-

ful. If the words of life dwell within us and we have the hope of eternal life and glory, and let that spark within us kindle to a flame to the consuming of the least and last remains of selfishness, we never can walk in darkness and are strangers to doubt and fear. Yet we see people among us who are still selfish, and that principle we must abandon; we must strip off selfishness, and put covetousness far from us; We must become of one heart and mind, in order to fully enjoy the blessings we anticipate.

Br. Phineas correctly observed in his remarks that if ten men are united in these mountains they are not to be overcome by their enemies. Is this whole people perfectly united? I fear not. When I undertake to present before this people the true principles of the priesthood I almost shudder, because so many do not yet understand them and can not receive them. I go into my room where we have our prayer circle, and among twelve men there will perhaps be twelve different prayers offered up, one praying for one thing and another for another thing. You may reduce the number to three and let them be clothed for secret prayer, and while one is praying aloud each of the others will be praying for that which the one that is mouth is not praying for, unless they are better taught in regard to prayer than is the christian world. Ask the people if they understand the principle of prayer and many reply, "we do not know, we pray with all our might", and at the same time it is a scene of confusion and distraction of mind.

We are in a land of liberty and our fathers have taught us, especially those born in America, that every man and woman, and every child old enough to speak, argue, read, reflect, etc., must have minds of their own and not listen to anybody else. They are taught to shape their own opinions and not depend upon others to direct their thoughts, words, or actions.— That system of teaching reminds me of the old saying, "every man for himself and the devil for them all". Such views, though entertained by the human family at large, must be checked in this people. Yet when I undertake to strip off the garb of erroneous tradition and to teach the people true principles of faith, prayer and obedience, there are many who can not receive those principles in their understanding and hearts. I have told you, and will now tell you again, that you have to bring your minds right to the authority of the gospel—to the true gospel line. Let an Elder pray here and then ask a brother in the congregation what has been prayed for, and he cannot tell you, ask a sister what has been prayed for, and she cannot tell you; she may say, "I was so fervent in prayer myself that I did not hear what was prayed for", and so it is with hundreds of people who congregate here. And I think that I may venture to say that you will scarcely find an individual in the whole congregation that can tell what the person who prays has prayed for. Do you not know that to be a fact? I will appeal to your own minds.

When a man opens or closes a meeting with prayer every man, woman and child in the congregation, who professes to be a Saint, should have no desire nor words in their hearts and mouths but what are being offered by the man who is mouth for the whole congregation. If all would follow out that principle, where would it lead the people? They would act with one heart and mind in all their acts through life, and promote the kingdom of God on the earth.

How many times I have attended prayer meetings among the Methodists, in my youthful days, when perhaps one hundred men and women would all be praying aloud at once. I did not then know but that it was all right; I neither said nor cared anything about it. It often used to be father Joseph Smith's custom, when he took the lead of a fast meeting, to request all present to pray aloud at the same time, and there would be as many different prayers as there were persons. Where was the concentration on a single and united thread of faith? It is like the cable that holds the ship. Unwind a cable and you will find several hundred small cords; unwind the small cords and you will find fourteen strands in each cord; unwind each strand and there are thousands of fibres, and you have parted the cable of a ship fastened to a sure anchor, and the ship is free and wafting unmanageable before the furious tempest. So it is with prayer. You say you want to be united and want the blessings of heaven.

How many times have I said here, within the last three months, I pray that God would so lead us and our enemies that there will be no blood shed? And how many have come to meeting and prayed in their hearts that "our enemies would come on, for we want to slay them, for we have been mobbed and hunted enough", and another would pray the same prayer, with a disposition to desire the spoil.— One of the brethren prayed in camp that the snow might fall 40 feet deep on our enemies. I am satisfied if it falls only four or five feet deep.

I will tell you my faith in regard to the brethren now in the mountains. Gen. Wells takes the charge, and when I write to him I counsel him to do as the Holy Ghost shall dictate him, and inform him that whatever he may order and perform he has my faith and influence to sustain him.

I pray God to turn away our enemies, to put hooks in their jaws and turn them wherever he will, with their gold, their horses and all they possess. They do not know the "Mormons", they are strangers to this people, are full of wrath and malice towards us, but they know not why. They know not that they are stirred to anger against us by the enemy of all righteousness. Should those who instigated the sending of this army undertake to come

here, there will be another scenery; for they are more or less acquainted with us and know that we are the most upright people on the earth, and they will not be able to shield themselves in the garb of ignorance. I will not talk about them, for you know their history and you know and have seen much of the squalid wretchedness, of the wicked inhabitants of the earth. Is there honor and virtue among them? Where is the man or woman among them that is to be trusted? If there is here and there any semblance of goodness or virtue it is at once overcome by every fiendish art in their power. Women are overcome by sycophants, by those who rule the nation and those who have power and influence in the various States, parties and religious sects. Man is overcome by man; they cuddle and wink and gamble and run to and fro in abominations of every grade, and lift their voices for and against each other as did the Paddy in his petition to the king for an office, wherein he stated that he would vote for or against him, fight for him or fight him, just as he wished it.

Colonel Alexander, probably one of the best men in the army now near Bridger ruins, told one of our messengers, when replying to a piece of advice I had given him to resign his commission rather than be found operating against an innocent people, that he was compelled to remain in the army, for if he resigned he knew not how to manage to sustain his family. He said, "I have no other means of support; I cannot throw up my commission, for then I should have no means to support my wife and children." As an American, shame and confusion would overwhelm me, were I to even think of trying to sustain my family by siding with tyranny and oppression. That is the only circumstance I wish to name. They are sent ostensibly to civilize this people, but I do not wish to talk much about such nonsense. The whole world is wrapt up in the garment of corruption, confusion and destruction, and they are fast making their way down to hell, while we have the words of eternal life.

How ought we to live? Look at yourselves and see whether your faith is concentrated with those who are appointed of the Lord to lead you and have rule over you; see whether all your desires are one with theirs, if not it must come to that point. Let every Saint, when he prays, ask God for the things he needs to enable him to promote righteousness on the earth. If you do not know what to ask for, let me tell you how to pray. When you pray in secret or with your families, if you do not know anything to ask for, submit yourselves to your Father in heaven and beseech him to guide you by the inspiration of the Holy Ghost and to guide this people and dictate the affairs of his kingdom on the earth, and there leave it. Ask him to put you just where he wants you and to tell you what he wants you to do, and feel that you are on hand to do it. These are a few of my reflections upon that point, and only a very few of them.

Let this people be brought to the straightforward thread of the gospel, and what more have we than what has been taught us from the beginning of this work? Nothing. And the only difficulty there has been is that we were not prepared to receive it. Do you know how to direct your own minds? Where is there an honest man or woman on the face of this earth, one who has any knowledge of the Supreme Being, any feeling of the operation of an invisible agency, but what pleads with that God, whether they know him or not, to dictate their minds, affections and conduct? Where is there an honest man or woman on the earth, but what that is their desire?

Many do not know what to pray for, they need some one to dictate them. Will the Lord come and personally dictate them? You know that he will not. Will he send his holy angels to talk with you? You could not endure their presence; you are in a sinful world. What do you need? That invisible agency, called the Spirit, to dictate your minds.

The whole world are sadly in want of what they call a master spirit. That is what the Government of the United States are deprived of; there is not one to be found among them, neither in the Cabinet of the President nor in the Senate of the United States, they are all gone, and there is no one in their midst competent to lead and dictate in the affairs of our General Government, but, as they say, it is with them a period of mediocrity. It has been acknowledged by Great Britain that the master spirits are fled; there are none in the British Parliament, and they know not what to do. Let this people come to that condition and say that they have no person capable of dictating and leading them, and you will be in the whirlpool of delusion. It will be every man for himself, and you would not know what to do; you would not know how to dictate your own affairs. It is this which overwhelms the world in confusion and makes it Babylon, while the priesthood elevates mankind and dictates the husband, the wife and the children and all they have.

A feeling exists in the minds of many of this people that they would be glad to submit to their presiding Elder or Bishop, but they do not think that he has knowledge sufficient to lead them. Says a wife, "I would be glad to submit to my husband, but I wish I had a husband that I could look upon as my superior, that I could look up to and receive his words and counsel, that would be my highest delight. O that I had a husband capable of dictating me, but, alas! I have not." Go among some of the children and they say, "I would be glad to mind my parents in all things, but I believe that I know more than they do."

Go into one of our cities and you find somebody on the whiz, whiz, like the wind passing through a broken window in December, and so it goes throughout the settlement. Somebody has imagined that the President does not understand his duty and is not capable of dictating, and that is all the devil wants to begin with; if he suc-