

## REMARKS

By President BRIGHAM YOUNG, Tabernacle,  
Oct. 8, 1859.

[REPORTED BY G. D. WATT.]

In the remarks I am about to offer I do not design to cast the least reflection upon the honesty, integrity, truthfulness and faithfulness of this people; but I really feel to praise them; and I repeat what I have frequently said, that, in my opinion, Enoch and his people, during the first twenty-nine and a half years of their history, did not make greater progress in their knowledge of the Father and Son than this people have. This thought gives me great comfort, encouragement and consolation.

Our traditions and education, from our birth until we embraced this gospel, were in many instances contrary to the plan of salvation, antagonistic to the word of God and opposed to his character; not designedly, but we and our fathers groveled in the deepest shades of mental darkness and ignorance touching God, His character and the gospel plan. Our teachers were no better than ourselves, for thick darkness covered all. The blind were leading the blind. They are still doing so, and both will fall into the ditch.

Under these considerations I think that we, as a people, are doing as well as we know how. We are advancing from year to year in the knowledge of God. Before we came into this Church we knew, comparatively, but little in regard to the true religion of Christ. Is there now a man in all the world, outside of this Church, that can tell the first thing about it? Although they have the Old and New Testaments and day by day scrutinize every letter, word and sentence of those books, yet they cannot rightly tell one thing in regard to the kingdom of God.

Br. Taylor said that, before he heard this gospel, he did not even know that it was necessary to be baptized for the remission of sins. He had read the Bible many times and really did not believe it, though he supposed that he believed every word in it. Had a person said to him, "Mr. Taylor, here is the New Testament, which gives a true history of the Savior of the world and of the religion he produced for the salvation of the children of men—but you do not believe it?"—Mr. Taylor would have considered himself persecuted for righteousness' sake and, perhaps, would have put the person out of his house.

There is not one of us, who professed to be Christians before we embraced this gospel, could have borne to be told that we did not believe all that is written in the Old and New Testaments. We should have deemed such a statement very unwarranted, and past enduring; yet such was the fact.

We had read, over and over again, that baptism was for the remission of sins, yet none of us knew that it was true and requisite. We had often read the commission of the Savior to the disciples, that the believer in their words should be baptized to be saved; yet who of us fully believed that he spoke the truth? We read the Bible with the idea that it gave a history of something that was, but is not now and never will be.

In this state of ignorance and blindness the gospel found us; yet we have learned many great and glorious truths during the short experience we have had in this Church. We now see the consistency of the vital truths that the ancient apostles left recorded for the world to read. We might say that the Bible is a guide board to the world, as it points out the path for them to walk in; it draws a line to guide their conduct.

We have learned much from the Bible. We have also learned much from the Book of Mormon and the Book of Doctrine and Covenants; but all the salvation you can obtain by means of those books alone is comparatively of little value. They contain a history of what other men have done—show the path they walked in and the way in which they obtained the words of eternal life for themselves, but all the scriptures, from the days of Adam until now, cannot alone save one individual. Were they all committed to memory so perfectly that they could be recited with the greatest ease, that alone would not save one of the smallest of God's creatures, nor bring any person nearer the gate of the celestial kingdom. In visiting a foreign nation, an understanding of their language, geography, manners, customs and laws is very agreeable and beneficial. So the reading of the Bible gives comfort and happiness to the traveler to eternity and points out to him, in part, the character and attributes of the Being whom to know is life eternal. We have not yet attained to that knowledge, and the mere reading of the scriptures can never put us in possession of it.

When the vision of your mind is opened by the Eternal Spirit, you measurably see Zion in its beauty and perfection and are filled with ecstasies of joy; but when the vision closes, you still find yourselves in this dark and benighted world. In a vision of Zion in its glory, you do not see your own and your brethren's foibles, while you are struggling from day to day to prepare yourselves to participate in the glory you gaze upon while you are in the Spirit.

We are still warring against the darkness and imperfections, temptations and vicissitudes inherent to the flesh in this dark and benighted world, and it is by a steady, unwavering course of daily progression that we can be prepared to enjoy the glories of the celestial kingdom with God our Father.

If a person is baptized for the remission of sins and dies in a short time thereafter, he is not prepared to at once enjoy a fullness of the

glory promised to the faithful in the gospel, for he must be schooled, while in the spirit, in other departments of the house of God, passing on from truth to truth, from intelligence to intelligence, until he is prepared to again receive his body and to enter into the presence of the Father and the Son. We cannot enter into celestial glory in our present state of ignorance and mental darkness.

I know that we have been taught, from our infancy, and it is now a popular doctrine with all the denominations of the Christians of the nineteenth century, that, when the mortal tenement is committed to the grave, there is an end of all further progress in intelligence and learning with regard to this probation. In support of this idea they advance the scripture, "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Again, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

The worms have work to do in the grave, until the body is reduced to mother earth. But the active, intelligent, divine organization that inhabited the body does not descend with it into the grave to work with the worms; but it goes to the spirit world, and is much more busily engaged there than when it was a tenant in a mortal tabernacle.

Suppose, then, that a man is evil in his heart—wholly given up to wickedness—and in that condition dies; his spirit will enter the spirit world intent upon evil. On the other hand, if we are striving, with all the powers and faculties God has given us, to improve upon our talents—to prepare ourselves to dwell in eternal life—and the grave receives our bodies while we are thus engaged—with what disposition will our spirits enter their next state? They will be still striving to do the things of God, only in a much greater degree—learning, increasing, growing in grace and in the knowledge of the truth.

The people called Christians are shrouded in ignorance and read the scriptures with darkened understandings.

Do you read the scriptures, my brethren and sisters, as though you were writing them, a thousand, two thousand, or five thousand years ago? Do you read them as though you stood in the place of the men who wrote them? If you do not feel thus, it is your privilege to do so, that you may be as familiar with the spirit and meaning of the written word of God as you are with your daily walk and conversation; or as you are with your workmen, or with your households. You may understand what the prophets understood and thought—what they designed, and planned to bring forth to their brethren for their good.

When you can thus feel, then you may begin to think that you can find out something about God, and begin to learn who He is. He is our Father—the Father of our spirits—and was once a man in mortal flesh as we are, and is now an exalted Being.

How many Gods there are, I do not know. But there never was a time when there were not Gods and worlds and when men were not passing through the same ordeals that we are now passing through. That course has been from all eternity, and it is and will be to all eternity. You cannot comprehend this, but when you can, it will be to you a matter of great consolation.

It appears ridiculous to the world, under their darkened and erroneous traditions, that God has once been a finite being, and yet we are not in such close communion with Him as many have supposed. He has passed on and is exalted far beyond what we can now comprehend. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive all the things of God. We are not capacitated to receive them all at once; but God, by His Spirit, reveals to our spirits as we grow and become able and capacitated to comprehend, through improving upon every means of grace placed within our power, until we shall be counted worthy to receive all things.

All is yours, says the apostle. Do not become disheartened, give up your labors and conclude that you are not to be saved. All is yours, if you will but live according to what you know and increase in knowledge and godliness; and if you increase in these, you will also increase in all things pertaining to the earth and, by and by, you will be satisfied that all is the Lord's, and that we are Christ's, and that Christ is God's. All centers in the Father, wherefore let us be satisfied that He gives to us as we are capacitated to receive.

We need not be discouraged, but, as I have exhorted on another occasion, let the Elders of Israel manfully man the old ship Zion—let every man faithfully stand to his post—and they will ultimately be worthy to enter into celestial glory. This is all the business we have on hand at present.

Doubtless you understood and bear in mind what Br. Taylor said with regard to voting for the authorities of the Church. I wish all the brethren and sisters to vote by raising their right hands, the meaning of which many of you understand. If there are any who do not feel like voting in the affirmative, when the name of one of the authorities in the Church is presented, and they suppose that they have sufficient cause for withholding their support, they may have the privilege of entering their complaints, or objections, before the conference. If you present good and sufficient reasons for not voting for an individual, we will give the subject a candid investigation.

We will now present the authorities.

Edward Everett, it is said, is the man most eligible for next President of the U. States.

[From our Western Correspondent.]

## Indian Depredations and Government Cupidity.

C. AND S. L. M. LINE,  
Nov. 4, 1859.

EDITOR NEWS—DEAR SIR:

There is nothing occurring in this uncivilized region, of special interest to your city readers, as but little transpires to break the dull monotony of our isolated, mountain, semi-savage existence, except the occasional passage of some emigrants, or some little *emete* with our red friends. Lately, however, the civilization that has been so recently introduced into your once benighted city, has found its way out here. Two men have been shot on this route within three weeks—one of them—at Deep Creek—was killed—the other—at Pine Valley was badly, tho' not dangerously, wounded. It is difficult to tell from whom to apprehend most danger—red men or white.

As I passed thro' Iba-pah or Deep Creek, I learned from Mr. Faust, the station keeper there—that notwithstanding all that has been done for the Indians at that place, they are still very impudent and insubordinate. During the absence of the superintendent, Mr. Severe, they stole all the wheat which he had raised for them, and was keeping for their winter supply, not even leaving any for seed next spring—so that the department will be compelled to furnish him more. This could not be helped, for it was impossible for the few settlers there to control them—and now, the inhabitants will have to feed them, or many of them, from their own private supplies.

While I was at Schell creek, some Bannacks, who have come over from the Humboldt, sent word to the station keeper and his men, that they were coming to steal all their stock, and kill them if they could. Last night, some friendly Shoshonees came post haste to Ruby valley to inform them that these same Bannacks were coming there, for the same purpose, intending to make a general drive of stock, including that from the Indian farm thirty five miles below the station, and then make their way across to the Humboldt. These Bannacks are a dangerous and warlike tribe, and if they commence frequenting this road, they can and will do a great deal of damage to both life and property. It is they who have committed most of the depredations on the Northern route this summer.

The other day an emigrant party, camped at Egan canyon, had a number of horses stolen from them by a band of Indians who were camping on the creek above them. One of the party went after the stolen animals—but the Indians sent him back, mounted on one poor horse that they could not drive. Another of the party feeling braver than the rest swore that he could get the stock—so, arming himself he went in pursuit; but he did not fare so well as his companion—for they took him and stripping him naked, sent him back to his camp in rather a forlorn and ludicrous condition. They would have killed him, had it not been for the interposition of Sho-cub, a friendly Shoshonee chief. This transaction, the Shoshonees charge upon the Bannacks.

I have had a fair opportunity of observing the Indian character and disposition as they really exist, divested of those false colors in which they are generally painted by those who know nothing of them, and of the glittering and fascinating tinsel in which most novel-writes deck them, and I must confess the more I see of, the more am I disgusted with them. As a race, they are hard hearted, relentless, vindictive, cruel, and insensible to the emotion of gratitude. They can snatch an infant from its mother's breast, and dash its brains out against a rock with the most savage delight, and even drink the blood and eat the hearts of their victims. But then, you know all about them as well or better than I do. That there are honorable exceptions among them I do not doubt—but they are few and far between. But I have seen enough of them to destroy in me all hope of effecting any reformation with the present generation of them.

By the way, I thought 'the gallant army of Utah' was sent out to protect the lives and property of American citizens—emigrants and others. Perhaps I am mistaken—but if they were—why are they kept 'tooting' their horns and promenading the beautiful (?) streets of Camp Floyd, in 'masterly inactivity'—or occasionally pouring their leaden volleys into an adobe bank, thinking, no doubt, how effective they would be, if these adobies were only Indians ranged there for them to shoot at—while American citizens are being plundered and murdered by hordes of bloodthirsty savages; and contemptible, lying scribblers, worse than the savages themselves—in order to screen their dilatoriness, and turn attention from their culpable negligence—charge these outrages upon Mormons, who, in many cases, are themselves the sufferers. Whose lives and property are these 'gallant' troops protecting, unless it be the lives of a few gamblers around the camp, and the property of their Faro and Monte banks. True, they would effect nothing but harm to pursue the course adopted in their northern expeditions. But it is a disgrace both to the Administration and the Army, that some three thousand troops should be maintained in Utah, at an enormous expense, and yet be unable to afford adequate protection to a few emigrants from the attacks of savages.

Let Government call out and organize a small volunteer force of men accustomed to mountain life and the haunts of the savages, and sustain them by liberal pay, and a few changes of animals, and twenty-five such men would do more to prevent Indian aggressions between Salt Lake and California, than twenty-five hundred regular troops ever did or ever will. But, of course, that would be a ridic-

ulous idea with our patriotic statesmen.—There would be no large contracts connected with such a campaign, and consequently no pickings for them. What care they for the sufferings of their fellow citizens in the far off west—so long as they can tread their carpeted halls, lounge on their soft and velvet covered sofas, and revel in the midst of luxury. But hint to them of any speculation which will put a few thousands in their pockets, and you instantly enlist their sympathies and energies.—They are at once full of life and activity, and the halls of Congress soon resound with their patriotic and eloquent speeches upon the momentous importance of some favorite plan, which is to prove the salvation of the country. Well, blessed is he that expects nothing (especially from Uncle Sam) for he shan't be deceived.

SIRIUS.

AN AMERICAN COLONEL AT THE FRENCH COURT.—Among our recent representatives abroad was a gentleman hailing from the far West. On his way to the scene of his diplomatic labor he had occasion to visit Paris.—Calling upon the worthy old Virginia gentleman—Mr. Mason—who represents us at the Court of Napoleon, he expressed a special desire to "see Eugeny." He was informed that Sunday was the receptional day of the Empress, and that our Minister to France would have great pleasure in presenting him on that day. At the time appointed our western friend made his appearance equipped in the gorgeous uniform of a Colonel of the Iowa militia.—He was formally presented to the Emperor as the Honorable Mr. Blank, fully accredited to the Court of Blank. The usual formal salutation having been performed, he was presented to the Empress.

"I'm proud to make yer acquaintance, ma'am," said our representative. "I've heard a great deal of you, by a mootual acquaintance of ourn, who's been a-travelin' in Yew-rup, and seen poofy much all the men and wimmen that's worth knowin'." He says the Emp'r Nic'las is the very fust man in Yew-rup—the very fust, by a long shot; an' he says you're the finest woman he ever saw—the very finest. That are mootual friend of ourn is Judge Douglas, of Illinois; an' I tell you he's a fust rate judge of wimmin, he his.

PUNCTUALITY.—Ah, that's the word—punctuality! did you ever see a man who was punctual who did not prosper in the long run? We don't care who or what he was—high or low, black or white, ignorant or learned, savage or civilized—we know if he did as he agreed, and was punctual in all his engagements, he prospered, and was more respected than his shiftless neighbors.

Men who commence business should be careful how they neglect their obligations, and break their word. A person who is prompt can always be accommodated, and is therefore "lord over another man's purse," as Franklin would say. Never make promises upon uncertainties. Although the best men may sometimes fail to do as they would, the case is exceedingly rare. He who is prompt to fulfill his word will never make a promise where it is not next to a moral certainty that he can do as he agrees. If you would succeed, be punctual to the hour. Return borrowed money the moment you promised. In all things, if you are thus prompt, we will risk you through life; you will succeed; you cannot help it. Those who are prompt in their business affairs are generally so in every department of life. You never know them to be late at church, to the polls, or to pay the printers for advertising.—A promptness in everything characterizes them.

INTEREST.—A minister noted for combining the somewhat incongruous professions of preacher and money lender, was offering a prayer, in which was the following petition:

"Grant that we may have more interest in heaven!" "Don't do it!" exclaimed one of the congregation—"don't do it! The old sinner gets five per cent, a month now, and that's enough, the Lord knows!"

Novel Premium.—At the "Union Agricultural Fair," held in Twinsburg, Ohio, a premium was offered for the "meanest specimen of a horse." The awarding committee was composed of the members of the Press present.

The Genesee Farmer for October was received per last Eastern mail, Nov. 8. It contains much valuable information to the farmer and is out with an increased list of premiums for new subscribers.

Quinces, says the Sacramento Union, Oct. 22, twenty ounces in weight and fourteen inches in circumference have been raised this season in El Dorado county, California.

The Wool Clip of Michigan, this year, is estimated at three and a half million pounds; that of Wisconsin at one million pounds.

## 16th Quorum of Seventies.

THE Sixteenth Quorum of Seventies met the first and third Saturdays in each month at 6 1-2 p. m., at the residence of President George D. Grant, opposite Livingston, Bell & Co's Store. Punctual attendance is expected of all members living in the city. Members living in the country must report themselves by the first Saturday in January next by certificate from their Bishops or Presidents of Mass Quorum.

Those refusing to comply with said request will be considered non-members of the Quorum, and their places filled by others.

By order of the Council.

G. D. GRANT, President.  
WM. A. BRINGHURST, Clerk. 36-3