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Poetry.

A DREAM.

I dreamed the king proclaimed a holiday—
The rich and poor should rest throughout the
land,
And come together in their best array,
Tosing, to dance, and be a happy band.
Methought I went, and spent a happy time,
My wife was glad, my children full of glee!
The dance went merry to the music's chime,
The rich and poor did mingle—all was free.
The day was nigh spent, I rose to go,
When, lo! a herald came upon the scene—
"The king was pleased to let the people know
The best dressed maiden should be made his
queen."
The mirth did cease, the people seemed sur-
prised,
And many a fair cheek betrayed a glow!
A few, a very few, seemed to despise,
And look disdain upon the poor and low!
The king arrived and all was silent now,
No gaudy pomp or splendor showed his sta-
tion;
A simple crown adorned his youthful brow,
To mark his place as chief among the nation.
He stood awhile, and bowed, and smiled so
sweet
On all his people, as they rose to cheer,
It swelled my heart to see the mutual greet,
And silent drew a sympathizing tear.
He then sat down upon a golden throne,
And bade the servants pass by, one by one,
And she he thought the best should be his
own—
A queen before the setting of the sun.
The first that passed were poor but neatly clad;
They seemed the virgins of their fellow men;
But though dressed poor, 'twas still the best
they had,
The king was pleased, he smiled and bowed
again.
But, lo! there came a virgin dressed complete
In goods from Paris and the foreign Isles.
Her tuscan hat with flowers was trimmed so
neat,
And feathers waving to her witching smiles.
A damask scarf of changing silken hues,
A skirt of gauze and costly tinsel lace,
Her stockings flowered, and fine morocco
shoes—
She seemed the being of another race.
A faint cheer burst among the gazing crowd,
As she passed on, and with the rest sat down;
I looked to see the king seem pleased and
proud,
But, oh! my soul, methought I saw him frown.
The next that came—a modest bashful one—
Was drest in "homespun" from our mountain
wool;
The dress she wore the yarn her hands had
spun,
Her mother wove it while she filled the spool.
Her hat was braided from the home-grown rye,
And trimmed with live flowers from the kan-
yon creek,
A few fine straws were gathered in a "tie,"
And waving modest kissed her blushing
cheek.
The king arose as she was passing by,
And bade her stop, and told the wise to look;
He stood awhile, then raised one hand on high,
And read this passage from a holy book:—
"Let your garments be plain in my sight,
And their beauty the work of your hands;
In gauze and tinsel I take no delight,
When they build up our foes in far off lands.
Then strike up the music, let joy abound,
This mountain virgin I lead to my throne;
May 'homespun' increase till all shall be found
Adorned in dresses, the work all their own."
A cheer arose from every honest heart—
"Hurrah for 'home made' and our mountain
sheep."
Another shout arose, it made me start,
And woke me sudden from my pleasant sleep.

RUSTIC.

—Daily Telegraph.

DISCOURSE

By Pres. Brigham Young, delivered in the Tabernacle, Great Salt Lake City, Feb. 3, 1867.

REPORTED BY DAVID W. EVANS.

If the people can hear me as well as I can hear their noise walking, there will not be much difficulty in my making myself understood. This walking carelessly with heavy boots makes quite a confusion in the hall. In addressing the Saints, whether by the word of exhortation, admonition, correction or in doctrine, it requires good attention for a person to retain even a small portion of that which they hear. This is why it is so necessary for us to be talked to and preached to so much. If we read the Bible, it soon goes from us; we gather principles and have the pleasure of perusing the experience of others who have lived in former days; but we soon forget them. Our own cares and reflections, and the multitude of thoughts that pass through our minds

take away from our recollections that which we hear and read, and our minds are upon present objects—our woes, our trials, our joys, or whatever seems to be present with us and directly in the future, and we forget what we have heard.

When I address the Latter-day Saints, I address a people who wish to be Saints indeed. I look upon my brethren and sisters, and I think, what have you come here for? what brought you here into this Territory—this mountainous country—into these wild regions? Why, the answer is, at once, "I came here because I was a Latter-day Saint, I wanted to gather with this people; my heart was with those who had embraced the gospel, and I wished to be with the Saints." There are none who have done so but would like to gather. What for? What is the object of being a Saint? For the express purpose of enjoying the blessings of the pure in heart—of those who will be prepared to dwell in the presence of the Father and the Son. For this I have left my all;—left, perhaps, father, mother, sisters, brothers, friends, relatives, a good home; in many instances left a wife, left a husband, left our children for the sake of the society of the Saints. And when we are gathered together we can look around and inquire of ourselves, if we are really what we profess to be; do we walk in that path that is marked out for the faithful and obedient as strictly and as tenaciously as we should, devoting ourselves entirely to the service of God, for the building up of His Kingdom; and the sanctifying of ourselves—striving to overcome every evil passion, every unhallowed appetite; seeking to the Lord for strength to subdue every obnoxious weed that seems to grow in our affections, and overcome the same to that degree that we may be sanctified? We can examine ourselves, and decide upon this question, without asking the counsel of bishop, or presiding elder, or Apostle or any man or woman in this church. We are capable of deciding this for ourselves.

If any of the Latter-day Saints would like to have the path of duty pointed out to them in plainness and simplicity, and the road that leads to perfection marked before them so as to travel therein with ease, they should seek unto the Lord and obtain His Spirit—the Spirit of Christ—so that they can read and understand for themselves. Do they love God with all their hearts? do they keep His commandments? Do we know whether we do love the Lord? Do we know whether we keep His commandments? Do we know whether we are walking in the path of obedience or not?

There is a trait in the character of man which is frequently made manifest in the Saints. It is simply this—to see faults in others when we do not examine our own. When you see people, professing to be Latter-day Saints, examining the faults of others, you may know that they are not walking in the path of obedience as strictly as they should. For this simple reason—it is all that you and I can do as individuals, as members in the Church and Kingdom of God, to purify ourselves, to sanctify our own hearts, and to sanctify the Lord God in our hearts. It may be observed, or the question may be asked: "Are we never to know the doings of others? Are we never to look to see how others are walking and progressing in this gospel? Must we for ever and for ever confine our minds to thinking of ourselves, and our eyes to looking at ourselves?" I can merely say that if persons only understand the path of duty and walk therein, attending strictly to whatever is required of them, they will have plenty to do to examine themselves and to purify their own hearts; and if they look at their neighbors and examine their conduct, they will look for good and not for evil.

It is true that under some circumstances we may have to look at others. For instance, here is the High Council, they are called to act upon cases that come before them. Of course their duty, then, is to examine into the conduct of

their brethren and sisters; and this is required of them. And if they do it without prejudice, without selfishness, by the power of the Holy Ghost, divested of every improper feeling, judging righteous judgment between man and man, the performance of this duty will purify themselves just as much as any other labor. If a person is not called to sit in the High Council, he may be called to be a Bishop, and if he is through his ward, faithfully looking after the wants of the poor, examining into the conduct of each and every family to know whether they are orderly and respectable, and whether they conduct themselves accordingly to the word and law of God, seeing there is no evil, backbiting, mischief or any conduct unbecoming christians, he is laboring faithfully in the discharge of his duty, and is entitled to the Spirit of the Lord to sanctify his own heart and to purify himself, just as much as if he were on his knees praying. If an elder is called to go and preach the gospel, and he travels over the plains, in a train or in the coach, or by the Rail Road, or goes aboard a ship and crosses the ocean, he is attending to his duty in this just as much as though he were in the High Council or on his knees praying all the time. If a man is called to go and labor for the poor, if his Bishop calls upon him to go into the cañon after a load of wood for the poor, and he goes there, with his heart uplifted to God, and with his eye single to the building up of the kingdom, and gets the load of wood and lays it at the door of the Bishop for the poor, for the widow or for those who cannot help themselves, he is just as much in the line of his duty in so doing as though he were on his knees praying. And so we can proceed with the whole duty of man. No matter what the person is called to do, if it is to build up the kingdom of God on the earth, if he cheerfully perform the duty, he is entitled to the Spirit of the Lord—the Spirit of truth—the Holy Ghost; and will most assuredly possess the same. There is a time for preaching, for praying, for sacrament meetings, for labor, and when we are attending to any or all of these, in the season thereof, we are entitled to the purifying influence of the Spirit of God. If a man is called to go and farm, and he goes faithfully about it, because he is directed to do so by the authorities that are over him, and he raises his grain, his cattle, and brings forth his crops to sustain man and beast, and does this with an eye single to the glory of God and for the building up of His kingdom, he is just as much entitled to the Spirit of the Lord, following his plough, as I am in this pulpit preaching, according to the ministry and calling, and the duties devolving upon him. If a man is called to deal in merchandize for the benefit of the people of God; in traveling to buy his goods, and looking after them and their safety until they reach their place of destination, and distributing those goods to the Saints and taking his pay for them, let him act with an eye single to the glory of God and the upbuilding of His kingdom on the earth, and he is as much entitled to the Spirit of the Lord and the Holy Ghost as a man is preaching. If a man is called to raise stock, and to procure machinery to manufacture the clothing that is necessary for the Saints, and he goes at that business with his eye single to the building up of the kingdom of God on the earth he is entitled to the Spirit of the holy gospel, and he will receive and enjoy it just as much as if he were preaching the gospel. Will he have the spirit of teaching and expounding the scriptures? No, he has the spirit to know how to raise sheep, to procure the wool, to put machinery in operation to make the clothing for the advancement, benefit and building up of the people of God on the earth. And the Spirit of the Lord is here in these labors—farming, merchandizing and in all mechanical business just as much as it is in preaching the gospel, if men will live for it. Suppose we bring a few illustrations in

regard to the present feelings and knowledge of the Elders of Israel. We need not go back to Nauvoo or Kirtland, to find illustrations among our merchants, but take them as we find them here. If they enter upon their business without God in their thoughts, it is "How much can I get for this? and how much can I make on that? and how much will the people give for this and for that? and how fast can I get rich? and how long will it take me to be a millionaire?" which thoughts should never come into the mind of a merchant who professes to be a Latter-day Saint. But it should be "What can I do to benefit this people?" And when they live, act, and do business upon this principle, and think "What can I do to benefit the kingdom of God on the earth, to establish the laws of this kingdom, to make this kingdom and people honorable, and bring them into note, and give them influence among the nations, so that they can gather the pure in heart, build up Zion, redeem the House of Israel, and perhaps assist, [though I do not think there will be any need of it,] to gather the Jews to Jerusalem and prepare for the coming of the Son of Man?" and labor with all their might for their own sanctification and the sanctification of their brethren and sisters, they will find that the idea of "How much can I make this year? can I make sixty thousand dollars? can I make in my little trade a hundred thousand dollars?" never would enter their minds; they never would think of it. But I am sorry to say they do not. Our merchants may turn round and ask us if we expect them to make anything. Yes, we are perfectly willing they should get rich; no matter how rich they are, but what will you do with those riches? The question will not arise with the Lord, nor with the messengers of the Almighty, how much wealth a man has got, but how has he come by this wealth and what will he do with it?

I can reveal things to the people, if it would do any good; give them the mind of the Lord if they could hear and then profit by it, with regard to wealth. The Lord has no objection to his people being wealthy; but He has a great objection to people hoarding up their wealth, and not devoting it, expressly, for the advancement of His cause and kingdom on the earth. He has a great objection to this.

And our mechanics, do they labor for the express purpose of building up Zion and the kingdom of God? I am sorry to say that I think there are but very few into whose hearts it has entered, or whose thoughts are occupied in the least with such a principle; but it is, "how much can I make?" If our mechanics would work upon the principle of establishing the Kingdom of God upon the earth, and building up Zion, they would, as the prophet Joseph said, in the year 1833, never do another day's work but with that end in view. In that year a number of Elders came up to Kirtland; I think there were some twenty or thirty Elders. Bro. Joseph Smith gave us the word of the Lord; it was simply this: "Never do another day's work to build up a Gentile city; never lay out another dollar while you live, to advance the world in its present state; it is full of wickedness and violence; no regard is paid to the prophets, nor the prophecies of the prophets, nor to Jesus, nor his sayings, nor the word of the Lord that was given anciently, nor to that given in our day. They have gone astray, and they are building up themselves, and they are promoting sin and iniquity upon the earth; and," said he, "it is the word and commandment of the Lord to His servants that they shall never do another day's work, nor spend another dollar to build up a Gentile city or nation."

Now, if any one is disposed to ask whether bro. Brigham has ever, since then, worked a day, or half a day, or an hour, to build up a Gentile city or the Gentile world, he will most emphatically tell the Latter-day Saints that he never has.