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REMARKS

By President BRIGHAM YOUNG, Bowery, a.m., August 5, 1860.

REPORTED BY G. D. WATT.

I rejoice in the gospel of salvation; it is first of all things upon this earth to me and to every one who has received its fullness, and the light and glory of the Spirit that accompanies it.

I have been highly gratified with the remarks just made by br. Bywater; they were truthful and to the point. Also to what br. Kimball has just said, my heart responds amen.

In teaching the ways of life and salvation, a speaker seldom fully explains all the ideas he advances, and the light of the Spirit is necessary for their comprehension. I frequently throw out a part of an idea, or an idea without explanation, and some will understand, while others do not. The Spirit of the gospel is the fountain of salvation; the Spirit of revelation attends the gospel, and without that Spirit no man can understand it. Br. Bywater alluded to the consistency of the system adopted by this people, yet it is a great mystery to that portion of the inhabitants of the earth who do not fall in love with the truth and embrace it in their faith.

False ideas and false principles are as tenaciously adhered to by those who imbibe them in their faith, as is the truth by those who love it. I presume that the worshippers of idols in China, Japan, Hindostan, &c., were we to enter their congregations and tell them that our religion differs from theirs, would be as astonished as we are that they see and understand things as they do. They are as tenacious of and as sanguine in their belief—as enthusiastic in their religion—as ever a true Saint was or can be in his. When I contemplate the endless variety in the dispositions, understandings, temperaments, countenances, and organizations of people, I am not surprised that there are those who do not understand things as I do. I expect people to have their own peculiar views, forms, principles and notions. In consequence of this great variety, we should not be astonished if all do not believe the gospel—do not love the truth.

When Jesus was on the earth, he reproved sin, taught righteousness, strove to save the Jews and deliver the gospel to the nations of the earth, but the Jews could or would not understand things as they were. He came to save, not to destroy; but the Jews took a course through which they were afflicted and scattered among the nations of the earth, and brought upon themselves that which they said—"let this man's blood be upon us and our children," though he was not disposed to destroy, but to save them. Stephen prayed that those who stoned him might be forgiven, as they knew not what they did. Jesus so prayed for those who assisted in and consented to his death, when he was crucified for the sins of the world. He was not astonished that all people did not believe. They would not come unto him that they might be saved; they would not come to the light that their deeds might be reprobated.

It may be asked—can people come to the light? Yes, all can, that their evil deeds may be reprobated—that they may forsake their iniquities and receive the truth. But will all do so? No. Will all people believe the truth? They will not. Can not the inhabitants of the earth submit to the gospel? They can. Will they? No, they will not. Is there a conviction upon the minds of the people, when they have heard the gospel preached, and where they have heard of it? Is there a conviction conveyed by the Holy Spirit that this is the gospel of salvation? There is, and it can not be denied without falsifying the truth. This has caused the persecution we have received. We are chastised for our sins, and by this means we are brought to understanding. We have been persecuted because there is a conviction, so far as they have heard the gospel preached, that we have the truth; this is the cause of the opposition against us.

Would a priest of any denomination oppose 'Mormonism,' if he was not convinced that it is true? No. Were a man to come into this congregation and relate something that every man, woman and child present knew to be false, who would take the trouble to disprove it? We all know the statement to be false, consequently will not take pains to oppose it. On the other hand, were there no conviction in the sound of the gospel, to the minds of the people, that it is true—that it is of and from God—who would take pains to oppose it? Let a person go into a congregation of Methodists and try to prove that Jesus was an imposter, that every system of religion is false, and that the Bible is a matter of speculation got up by selfish divines expressly for their own benefit, and who in that congregation would deem it worth while to oppose views so erroneous to the minds of those who have heard, from Sabbath to Sabbath, the doctrines of the gospel preached, so far as they understand them? No one, because to them

the speaker's views would be so obviously false.

No man can disprove a truth; this is why people are angry, and why they contend against facts. They are fearful, and say at once, "if this system is true, all others must fail." Why not rather every man rise up and say, "let God be true, let the truth remain, and let me know the truth; that is what I want, I will submit to it, and let every false theory and principle fall to rise no more?" Will they do this? No, they will not.

With regard to people's being confined—cramped—contracted—in their liberties in the midst of this people, all that is required of any one is to cease to do evil and learn to do well. Br. Bywater observed that he had never been in the least contracted—controlled—or in any way infringed upon—with regard to doing good; neither has any man or woman in this community. But there is a certain class here that says, "we want so and so—such a piece of ground, or such other kind of property"—and because they are not always gratified, right or wrong, they say that they are curtailed in their liberty, and allege that they are abused. Permit them to have their way, and what do they do, or want to? Some of them wish to open grog shops, and have the people patronize them and get drunk. They wish to put the cup to your lips and pour the strong drink down your throats, caring only for what is in your pockets. They remind me of a Methodist priest in Iowa, after a good collection. The money was on the table, and he wished the people to sing, so he struck up, "This is the God that we adore."

Others, of the class alluded to, wish to establish brothels in our settlements, and because we will not permit it, they assert that they are curtailed in their liberties and privileges. That class wish to scandalize the name of every Saint on the earth, and ridicule the name and character of the God we adore and serve, but we will not permit them to do it here. They wish to ride through our streets blaspheming, and doing everything and everybody that does not bow to their corrupt practices, and because we will not permit it, they say that they are oppressed and curtailed in their privileges. Oh how they are oppressed! They have not the privilege of serving the devil quite as much as they want to. They do not enjoy quite as much privilege to steal our property, our horses, etc., as they wish to.

Do our enemies love the truth? No, they love lies, and make them. It is acknowledged, all the time, that there are evil doers here, but are they Saints? No. I am not going to give up the ship, nor forsake my religion, because there are those who do evil. I will stick to the old ship Zion until every passenger, the crew and every officer on board are holy and live to God; and, God and good men being my helpers, we will conquer, and we will run the ship into harbor—the haven of rest. Be encouraged, all good men and women; and all you grumblers and complainers, who think that you are curtailed and oppressed and do not enjoy liberty here, go elsewhere and get all the liberty you can. We do not want you here; but if you stay, do not take the name of God in vain, nor endeavor to corrupt and abuse everybody within your reach.

We have some drunkards who hallow in the streets, and we bear with them, and intend to as long as we can; and when we can bear no longer, we will dis fellowship them. We have men who are dishonest, and are as yet obliged to have them, for the net gathers in the good and the bad; we have the meanest and the best mixed together.

The gospel we preach is the gospel of salvation; it is the power of God sent down from heaven; the Spirit of life, intelligence, and revelation is in it, and all who do not possess that Spirit do not enjoy our holy religion.

May God bless you:—Amen.

The Upper Deep.

The prospect of the "upper deep" about 4-1-2 o'clock in the morning, is sublime.—Venus, in her queenly splendor, looks like a young sun, smiling in beauty in the east; then Jupiter, kingly distant, about an hour below, smiles on Mercury, which is lighting the path for his long dance of ages. Near by is the little "dog star," and away in the ample south is Sirius, the nearest "fixed star," where we spiritually dwell as prophets have asserted when the "morning stars sang together, and all the sons of God shouted for joy," as HE laid the foundations of this world. As witnesses of this august scene "Castor and Pollux," and the two Orions, with their "Yard and ell" belt, keep tally among the grandees who so wonderfully fill eternity with systems, universes, heavens and happiness for more beings than our brief lives of flesh can imagine. May the Lord help us, who have "tasted of the good word of God"—to yet enjoy that precious life when we shall see as we are seen.

PHLEPS.

CORRESPONDENCE.

TRAGICAL OCCURRENCES.

MANTI CITY, March 19, 1860.

EDITOR NEWS:

Dear Sir:—Presuming upon your well known anxiety to publish all leading items of news pertaining to the common weal of this Territory, I beg to communicate some few circumstances that have recently occurred in this county, which will go to show that, though heaven is blessing our hearts and eyes with temporal prosperity, we are not entirely free from the effects of those moralizing influences (?) which have been so profusely and liberally extended to the people in other countries or portions of this Territory, by numerous and various reformers sent from the East during the past two years, particularly those that come here under military escort.

We flattered ourselves in this county that, being located off the high roads to California and the States, we should not be visited by said reformers, but we have received a due portion of the cream of the army in the shape of discharged employees, teamsters, and the like.

From the crowd I will select two men, James Hennehan and Joseph Gates, for illustration, and to give a short account of whom is my object in addressing you at this time.

Said James Hennehan and Joseph Gates came into this community representing themselves as discharged employees or teamsters of the army, who desired to settle with us as citizens and friends; which of course was not objected to, and they were treated with the usual kindness extended to strangers; but after a residence of some few months, Hennehan committed a rape on an Indian woman, the latter being among the most decent and peaceable Indians in this part of the Territory. This dastardly act, of course, incensed the natives, and they demanded the possession of the offender. We endeavored to appease them by placing the man under the wing of the law; but ultimately, after breaking jail and being re-captured, the Indians watched for an opportunity, when the sheriff was taking out the prisoner for exercise, and shot him—the sheriff narrowly escaping. Thus ended the life of one reformer.

Joseph Gates, the other man already alluded to, insinuated himself so far into the good graces of the citizens as to get a large sheep herd committed to his care, when, after months of confidence and trust thus reposed in him, it was discovered that he could not account for thirty three missing sheep; but after the usual process of apprehension and commitment, etc., he plead guilty yesterday, before the Probate Court, to unlawfully appropriating thirteen head of sheep by selling them to soldiers, merchants, etc., and was sentenced to the penitentiary for two years.

On the evening of the same day, about ten o'clock, having by some means procured an instrument, by means of which he got off the shackles, and made his escape from the jail; but in endeavoring to pass the guard and refusing to stop when ordered, was shot while running, and died shortly after. Thus the career of Gates, the other reformer, was ended; and, although we may not rejoice in the winding up scene, yet we trust his end will be a warning to every thief, and particularly those that seek to repay confidence and kindness with ingratitude.

F. C. ROBINSON.

PROGRESS OF SURVEYING PARTY.

CEDAR SPRINGS, Millard Co., U.T., Tuesday, Aug. 15th, 1860.

EDITOR DESERET NEWS:

Dear Sir:—Having a few spare moments I sit down to write you a few lines, thinking it would be of interest to you to learn how our party get along.

We have made examinations at Chicken creek, Sevier river and Round valleys, and will close our operations in this section of the Territory about the 17th inst. and return northward, continuing our examinations as we travel towards home.

Col. Stambaugh's instructions were to be minute in our examinations, and to satisfy himself that his orders were faithfully carried out, he has been in the field with us a considerable portion of the time.

Our path has been over a desolate portion of the Territory, only surpassed by the "Shanghai Plains of the Butes."

Our company numbers fifteen in all. Each one appears to discharge faithfully the duties assigned him, and considering the perplexity and annoyance of encountering huge sage brush, greasewood and scrub cedars, I feel it creditable to say, we have had peace in our camp.

Kanosh and fifteen of his braves paid us a visit on the evening of the 9th inst. They manifested at first a show of ill humor on finding a company of U. S. Surveyors in their country; but after receiving explanation through the interpreter, Mr. G. W. Bean, they expressed themselves satisfied. They remained over night, partaking of the hospitality of the Colonel, and in the morning presents were distributed among them and they departed, I feel satisfied, having a more thorough understanding of their relation to the government than heretofore. They spoke bitterly against the former superintendent and agents for neglecting to fulfill the promises made them from time to time. I have seen Indians since I left almost entirely naked, and it is somewhat astonishing, that if limited appropriations for the Indians in Utah, from 1850 till 1856, should render them all comfortable under the judicious distribution of the then superintendent, why five or six times that amount from 1856 till 1860 judiciously distributed (?) should cause hunger and nakedness.

The time has arrived for going into the field, and I must close.

Yours &c.,

J. W. Fox.

OUTRAGE NEAR CAMP FLOYD.

RUSH VALLEY, Aug. 23, 1860.

MR. EDITOR:

On the first day of August inst., I left my home at Lehi, Utah county, for this place by way of Camp Floyd, anticipating little or no danger, especially while riding peacefully along within range of the batteries of that military post, believing that that security guaranteed by the presence of "our gallant army" was all sufficient for my safety and protection.

As I was riding along leisurely near the Camp, with one leg over the horn of the saddle, two minie rifles were discharged at me by persons secreted in a bunch of cedars near by, one of the balls striking my leg a little below the knee, shattering the bone and inflicting a severe wound. Who the persons were I know not, neither do I know what object they had in attempting to kill me; but being satisfied that I was in danger of being shot at again, I hastened away as fast as possible, and, riding eighteen miles with my broken and bleeding leg, I arrived at this place the same day, where, under the care of Dr. Johnson, I have so far recovered as to be able to walk some little on my wounded leg.

I think this circumstance should be a warning to others to be on their guard, if they ever have occasion to pass that way.

I am satisfied that the presence of United States troops is no protection from the murderous assaults of those that are continually prowling about their camp.

LEWIS MECHAM.

BOWERY.

On Sunday, Aug. 26, at 10 o'clock a.m., President Brigham Young read a portion of the vision given to Joseph Smith and Sydney Rigdon, Feb. 16, 1832, on the glories of the kingdom of God. Dec. and Cov., Sec. 92, page 264. He considered that revelation one of the best and choicest blessings that had ever been made known from the days of Adam until the present time. Made very comprehensive remarks on the subject of future rewards and punishments, and advised the Saints to live so that they may secure the privilege of dwelling with the Father and the Son.

Elder Erastus Snow spoke of the qualifications necessary for securing an inheritance in the celestial kingdom.

President B. Young made a few remarks on the present condition of the nations of the earth.

In the afternoon, the Sacrament was administered by Bishop Hunter and counselors, and Bishop Hickenlooper.

Elder Wilford Woodruff rejoiced in the privilege of walking in the light of truth and knowing the way of salvation. Reasoned at some length on the government of families, the training of children, and the necessity of growing in the knowledge of God.

President Heber C. Kimball said—the Latter Day Saints are receiving revelation day by day, but many of them will not obey it, neither would they if it were written; that the kingdom of God is planted in this land, and it will multiply and increase until it fills the whole earth, for he knew this by the revelations of Jesus Christ. Quoted the text: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given." James, 1 chap., 5 verse.