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## REMARKS

By President BRIGHAM YOUNG, Bowery, a.m., August 12, 1860.

REPORTED BY G. D. WATT.

I fully understand that all Saints constantly, so to speak, pray for each other. And when I find a person who does not pray for the welfare of the kingdom of God on the earth and for the honest in heart, I am skeptical in regard to believing that person's religion to be genuine, and his faith I should consider not the faith of Jesus. Those who have the mind of Christ are anxious that it should spread extensively among the people, to bring them to a correct understanding of things as they are, that they may be able to prepare themselves to dwell eternally in the heavens. This is your desire, and is what we continually pray for.

Br. J. V. Long's discourse this morning was sweet to my taste; and the remarks of Br. T. B. H. Stenhouse were very congenial to my feelings and understanding. Br. Long has good command of language, and can readily choose such words as best suit him to convey his ideas.

Br. Stenhouse remarked that the gospel of salvation is the great foundation of this kingdom; that we have not built up this kingdom, nor established this organization, we have merely embraced it in our faith; that God has established this kingdom, and has bestowed the priesthood upon the children of men, and has called upon the inhabitants of the earth to receive it, to repent of their sins and return to him with all their hearts. This portion of his remarks I wish you particularly to treasure up.

If the angel Gabriel were to descend and stand before you, though he said not a word, the influence and power that would proceed from him, were he to look upon you in the power he possesses, would melt this congregation. His eyes would be like flaming fire, and his countenance would be like the sun at mid-day. The countenance of an holy angel would tell more than all the language in the world. If men who are called to speak before a congregation, rise full of the Holy Spirit and power of God, their countenances are sermons to the people. But if their affections, feelings, and desires are like the fool's eye to the ends of the earth, looking for this, that, and the other, and the kingdom of God is far from them and not in all their affections, they may rise here and talk what they please, and it is but like sounding brass or a tinkling cymbal—mere empty, unmeaning sounds to the ears of the people. I cannot say this of what I have heard to-day.

Those faithful Elders who have testified of this work to thousands of people on the continents and islands of the sea will see the fruits of their labors, whether they have said five words or thousands. They may not see these fruits immediately, and perhaps in many cases not until the millennium, but the savor of their testimony will pass down from father to son. Children will say, "the words of life were spoken to my grandfather and grandmother; they told me of them, and I wish to become a member of the church; I also wish to be baptized for my father and mother and grandparents;" and they will come and keep coming, the living and the dead, and you will be satisfied with your labors, whether they have been much or little, if you continue faithful.

Br. Long remarked that before he gathered to Zion he had imbibed an idea that the people were all pure here. This is a day of trial for you. If there is anything that should give us sorrow and pain, it is that any of the brethren and sisters come here and neglect to live their religion. Some are greedy, covetous and selfish, and give way to temptation; they are wicked and dishonest in their deal one with another, and look at and magnify the faults of everybody, on the right and on the left. "Such a sister is guilty of pilfering; such a brother is guilty of swearing," etc., "and we have come a long distance to be joined with such a set; we do not care a dime for 'Mormonism', nor for anything else." The enemy takes the advantage of such persons, and leads them to do that for which they are afterwards sorry. This is a matter of great regret to those who wish to be faithful. But no matter how many give themselves up to merchandizing and love it better than their God, how many go to the gold mines, how many go back on the road to trade with the wicked, nor how many take their neighbors' wood after it is cut and piled up in the canyons, or steal their neighbors' axes or anything that is their neighbors'; you live your religion and we shall see the day when we shall tread iniquity underfoot. But if you listen to those who practice iniquity, you will be carried away by it, as it has carried away thousands. Let every one get a knowledge for himself, that this work is true. We do not want you to say that it is true, until you know that it is; and if you know it, that know-

ledge is as good to you as though the Lord came down and told you. Then let every person say, "I will live my religion, though every other person goes to hell; I will walk humbly before God, and deal honestly with my fellow beings." There are now scores of thousands in this Territory who will do this, and who feel as I do on this subject, and we will overcome the wicked. Ten filthy, dirty sheep in a thousand cause the whole flock to appear defiled, and a stranger would pronounce them all filthy; but wash them and you will find nine hundred and ninety pure and clean. It is so with this people; half a dozen horse thieves tend to cause the whole community to appear corrupt in the eyes of a casual observer.

Br. Long said that the Lord will deal out correction to the evil doer, but that he would have nothing to do with it. I do not know whether I shall or not, but I shall not ask the Lord to do what I am not willing to do; and I do not think that Br. Long is any more or less ready to do so than I am. Ask any earthly king to do a work that you would not do, and he would be insulted. Were I to ask the Lord to free us from ungodly wretches, and not lend my influence and assistance, He would look upon me differently to what he now does.

You have read that I had an agent in China to mix poison with the tea to kill all the nations; that I was at the head of the Vigilance committee in California; that I managed the troubles in Kansas, from the beginning to the end; that there is not a liquor shop or distillery but what Brigham Young dictates it; so state the newspapers. In these and all other accusations of evil doing, I defy them to produce the first show of evidence against me. It is also asserted that President Buchanan and myself concocted the plan for the army to come here, with a view to make money. By and by, the poor wretches will come bending and say, "I wish I was a 'Mormon.'" All the army with its teamsters, hangers-on and followers, with the judges and nearly all the rest of the civil officers, amounting to some seventeen thousand men, have been searching diligently for three years to bring one act to light that would criminate me; but they have not been able to trace out one thread or one particle of evidence that would criminate me; do you know why? Because I walk humbly with my God and do right, so far as I know how. I do no evil to any one; and as long as I can have faith in the name of the Lord Jesus Christ to hinder the wolves from tearing the sheep and devouring them, without putting forth my hand, I shall do so.

I can say honestly and truly, before God and the holy angels and all men, that not one act of murder or disorder has occurred in this city or Territory that I had any knowledge of, any more than a babe a week old, until after the event has transpired; that is the reason they cannot trace any crime to me. If I have faith enough to cause the devils to eat up the devils, like the Kilkinney cats, I shall certainly exercise it. Joseph Smith said that they would eat each other up, as did those cats. They will do so here, and throughout the world. The nations will consume each other, and the Lord will suffer them to bring it about. It does not require much talent or tact to get up opposition in these days; you see it rife in communities, in meetings, in neighborhoods, and in cities; that is the knife that will cut down this government. The ax is laid at the root of the tree, and every tree that bringeth not forth good fruit, will be hewn down.

Out of this Church will grow the kingdom which Daniel saw. This is the very people that Daniel saw would continue to grow, and spread, and prosper; and if we are not faithful, others will take our places, for this is the church and people that will possess the kingdom forever and ever. Will we do this in our present condition as a people? No, for we must be pure and holy and be prepared for the presence of our Savior and God, in order to possess the kingdom. Selfishness, wickedness, bickering, tattling, lying and dishonesty must depart from the people, before they are prepared for the Savior; we must sanctify ourselves before our God.

I wanted to ask Br. Long a question this morning—what he had learned in regard to the original sin. Let the Elders, who like speculation, find out what it is, if they can, and inform us next Sabbath; or if you have anything else that is good, bring it along. I wish to impress upon your minds to live your religion, and, when you come to this stand to speak, not to care whether you say five words or five thousand, but to come with the power of God upon you, and you will comfort the hearts of the Saints. All the sophistry in the world will do no good. If you live your religion, you will live with the Spirit of Zion within you, and will try, by every lawful means, to induce your neighbors to live their religion. In this way we will redeem Zion, and cleanse it from sin.

God bless you:—Amen.

Obedience is better than sacrifice.

## REMARKS

By President Brigham Young, Bowery, p.m., August 19, 1860.

REPORTED BY G. D. WATT.

When the preaching is very dry, the Bowery is generally thinly attended; but when the preaching is full of marrow and good things, the Bowery will be full of people. This reminds me of an anecdote. A Presbyterian priest invited an Indian preacher to occupy his pulpit, and when the Indian was through preaching, the priest asked him why the people kept awake during his preaching, remarking that they invariably fell asleep while he was preaching. "I will tell you," said the Indian. "You feed them with a silver dish and silver spoon; you rap the dish with the spoon, and the ringing sounds put the people to sleep. But the Indian takes his wooden bowl and ladle and lades out the rich, nourishing succotash to the people, which makes them wide awake, and they want a little more."

Br. George Q. Cannon has been in the States during two years past, and has done all he could to do good to the people of Utah. He has been faithful, has traveled from place to place, and has accomplished all he possibly could; and what he has not accomplished, others have.

You know the history of 'Mormonism,' and if this is not the Lord's work we had better quit it, for we would derive no benefit from remaining in it. If this is the church of Christ, God will take care of his people and carry on this work. Br. Cannon stated that one gentleman he conversed with said that there is a power in this work beyond the power of Brigham Young; if we did not know this, we should quickly scatter. All that any man can do is to do his duty. No one possesses power in himself to bear off the work of God and build up the Lord's kingdom. It is his work, and the Lord will accomplish it by the means he will employ. Br. Cannon has been successful, in the hands of God, in doing good, and so have others. Brothers Hooper and Eldredge have done good.

Br. Eldredge stated that he was not sent on a mission this time. He was not, but I was thankful that he took it in his head to go. We did not know who to call upon to go and transact business for us in the States. He had crossed the plains for us so often that I would not call upon him to go, but I was pleased and thankful when he concluded to go, and proffered to attend to our business. He has always transacted our business to our satisfaction; I do not know that he has ever dropped a stitch in the net he has woven for us in his business transactions, and that is almost more than I can say of any other man. He has had my faith and prayers, the same as though he had been called. I was determined, if he did go, that he should make the first step toward it. He went, has done good, and all is well; and so have others done good; they have made themselves useful.

While Br. Cannon was speaking of the trouble the gentiles have in providing for their poor, I thought, if they would take my counsel, that I could tell them a better way than they practice. They raise large amounts of means for supporting their poor, it is given to them, they use it up and are where they were at first. Had they wisdom they would appoint a man to take charge of the poor and take them into Kansas, or Nebraska, or some other locality where land is cheap, and learn them to support themselves; set the men to plowing and the women to planting, with a good farmer to show them how, and in a little while they will be able to sustain themselves. Let each ward of a city do this, until all the able poor are provided with farms and know how to raise their bread. Then let them get a few sheep, and manufacture the wool into good, warm, and comfortable clothing; and then raise flax and manufacture it. By pursuing this course, in a few years there would be but few poor in the United States.

The reason we have no poor who are able to work, is because we plan to set every person to work at some profitable employment, and teach them to maintain themselves. If a person is not able to take care of himself, we will take care of him. How? Ever since I left my father I have had some of his family to provide for. Ever since I have been in this church I have never suffered a relative to be maintained by the church. But some men and women cast their children and other relatives upon the church. If one has an aged sister who cannot maintain herself, he passes her over to the church; or if an aged father or mother, why, "let the church or Br. Brigham take care of them and provide for them." It is a disgrace to every man and woman that has sense enough to live, not to take care of their own relatives, their own poor; and plan for them to do something they are able to do. There are some blind people here who more than maintain themselves. Some old ladies cannot do hard work, but they can darn stockings and do other light work.

There is yet much to be done by the Bishops, in these matters; though I have not so much occasion to preach to the Bishops on this subject as I used to have. We have been removing, and appointing others who do better. We intend to do this, until we have fathers for the people. If a Bishop will act to the extent of his calling and office, magnify it, there will not be an individual in his Ward that is not employed to the best advantage. He would see that all lived as they should, walking humbly with their God, attending to their prayers, observing the Sabbath day to keep it holy, and ceasing to swear and steal; there would not be a person in his Ward that he does not know, and he would be acquainted with their circumstances, conduct, and feelings. That will be the case, by and by. We are improving, and by and by we shall be quite a well behaved family, and can hail each other with delight, as brethren and sisters, and the Lord will own and bless us as his children.

We are all, both Jew and Gentile, of one common Parent, though now we are divided into various tongues and people having a great diversity of sectional feelings. I am pleased to see national feelings passing away in this community; the Spirit of wisdom is so increasing that I think a national feeling is constantly growing less and less in the midst of this church, though we can still see it in some. If you have the Spirit of God to a fullness, and your eyes are open to see things as they are, you will find that we are but one nation and family—but one people—but one flesh—but one blood—no matter where born.

Put forth your ability to learn as fast as you can, and gather all the strength of mind and principle of faith you possibly can, and then distribute your knowledge to the people. Give them virtue, knowledge, principle, truth, godliness. The Lord is gathering those principles home to Zion from among the wicked nations, and is leaving them in darkness. What a pity it would be for the Lord to gather out all the good, and we be found unworthy of it. We shall be worthy of it, if we live for it; and may the Lord help us so to do.

God bless you—Amen.

## Indians Arrested.

Two Indians were arrested in this city on Friday last for horse stealing, having in the exercise of that peculiar gift; for which so many of the aborigines, as well as white men, are celebrated, stolen two or three horses in Weber county, and brought them here, one of which was found in their possession by the owner, who getting on their trail, followed them immediately after the theft was committed.

All the animals were subsequently recovered, and the Indians after having been imprisoned till Saturday morning, were by the magistrate before whom they were taken for examination sent to Ogden city to be further dealt with according to law, in the county where the crime was committed.

WASHINGTON'S PRAYER.—In the summer of 1779, Washington, exploring alone one day the position of the British forces on the banks of the Hudson, ventured too far from his own camp, and was compelled by a sudden storm and the fatigue of his horse to seek shelter for the night in the cottage of a pious American peasant, who, greatly struck with the manners and language of his guest, and listening at the door of his chamber, overheard the following prayer from the father of his country: "And now, Almighty Father, if it is thy holy will that we shall obtain a place and name among the nations of the earth, grant that we may be enabled to show our gratitude for thy goodness by our endeavors to fear and obey thee. Bless us with wisdom in our councils, success in battle, and let all our victories be tempered with humanity. Endow, also, our enemies with enlightened minds, that they may become sensible of their injustice, and willing to restore our liberty and peace.—Grant the petition of thy servant, for the sake of Him, whom thou hast called thy beloved Son; nevertheless, not my will but thine be done.—[McGuire's Religions Opinions and Character of Washington.]

SERIOUS OBJECTIONS.—Among the objections urged against Gen. Lane, the Secession candidate for Vice President, by the citizens of Dubuque, Iowa, are the following: First.—He spells God with a little g. Second.—He spells barracks—bar-rax. Third.—He spells dirt with two t's. Fourth.—When in Mexico, he dated a letter "Very Croose." Fifth and last.—He can't keep a hotel.

—Ralph Farnham, the last survivor of the Bunker Hill Patriots, is living at Milton Mills, Maine. He is 104 years old.