

# THE DESERET NEWS.

TRUTH AND LIBERTY.

NO. 8.

GREAT SALT LAKE CITY, WEDNESDAY, AUGUST 20, 1862.

VOL. XII.

## REMARKS

By President BRIGHAM YOUNG, Bowery,  
July 20, 1862

REPORTED BY G. D. WATT.

I wish to bear my testimony to the religion we have received, and say to all people, Saints and sinners, that the doctrine of salvation we have received and present to the people is the doctrine of the Lord Jesus Christ—the plan of salvation which has been devised in the heavens—an institution to exalt and bring back into the presence of the Father and the Son, all who will become subject to it. This is the only system that can restore man to the presence of his Maker. All the religious contrivances and inventions of man, though sustained by the learning and cunning and wealth of the world, cannot prepare mankind to dwell in the presence of God. He has devised his own plan to this end, and those who trust to any other, will come short of that glory they might otherwise have obtained. "For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." This is my testimony, and it is worth as much as any other man's that ever lived or bore testimony of the truth. "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."—There is no other way by which a man can know.

I am happy that God has so devised the plan of salvation that no man can be saved in his sins; for men so saved would make a heaven much to be lamented by the pure in heart. The plan devised by the heavens for mankind to know the truth of the gospel, is to obey it and faithfully live it each day, so as to enjoy the Spirit of it continually. Were I obliged to dwell in a heaven of impurity, where I could have no confidence in men or my right and on my left, I should continually pray to be delivered from such a heaven. Confidence between man and man, among the wicked, has nearly departed. Men are untrue to themselves, untrue to their neighbors and untrue to their God. Faith in God, obedience to his gospel, and living by every word that proceeds from his mouth, can alone remedy this universal evil.

There is one peculiarity of the gospel that the Saints are well acquainted with, and which those who have not embraced the gospel of Christ should not be ignorant of. It is said of Jesus, "And they were astonished at his doctrine: for he taught them as one that had authority and not as the scribes." I refer to the principle of authority. For instance, the papers authorizing any person to act as ambassador to a foreign court are alone good for that embassy. A paper bearing the name of Mr. A., authorizing him to be an ambassador of the United States to the court of Queen Victoria, would not answer for Mr. B. Mr. A., would be received as a true minister of his government, while Mr. B. would be considered an impostor. Men have for ages presented themselves before the world as being sent of God, when they were not; and have, without authority from Heaven, called upon the people to repent and give themselves to the Lord, to bow before anxious seats and call out with all their might for mercy, beating the benches, throwing themselves into an awful state of excitement and temporary insanity, and screaming with terror, believing themselves irretrievably damned. Through this unnatural means, thousands have become incurable lunatics, and others mad and fiery enthusiasts. Numerous religious sects have been formed out of this material, forming contending factions which have rent assunder nations and spread war and woe upon the earth.

A circumstance that transpired in England occurs to me. A sister, who is now in this congregation, went to a protracted meeting among the Ranters. In the course of the meeting a young man came to the minister in a state of great excitement, saying, "O, dear sir, what shall I do to be saved?" The minister replied, "Come to the anxious seat and we will pray for you that you may be saved." The sister I have referred to spoke out and said, "If you wish to be saved, repent of your sins, be baptized for the remission of sins, and receive the laying on of hands, and you shall receive the Holy Ghost." No sooner had she pointed out the true way for the penitent sinner to walk in, than the minister ordered the door-keeper to put her out into the street.

Jesus Christ authorized his disciples in the following words: "Go ye, therefore, and teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." They were thus authorized to go into the water and immerse people who would repent, for the remission of their sins. Who in this age is so authorized? If the Elders of this church are not endowed with authority to do this, there are none upon earth that are, so far as we know. We say to all the world, if you believe in Jesus Christ the Son of God, and confess with your mouth that Joseph Smith was sent of him to restore the fullness of the gospel in the latter days, and truly repent of your sins, we are authorized of Jesus Christ to baptize you in water for the remission of your sins, and to lay our hands upon you for the gift of the Holy Ghost, by which you shall know of the doctrine that it is not of man, and that we speak not of ourselves. "Woe be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost." "Woe be unto him that shall say, we have received the word of God, and we need no more of the word of God, for we have enough." Such persons will suffer loss, and will not obtain the glory they think they are living for.

We hold the words of eternal life for all who will receive them in the way appointed; this commission we hold lawfully, and we to those who reject the words of eternal life which we deliver to them.

If people think they cannot attain to the greatest and to all the glory God has in store for the faithful, let them live to inherit the highest glory they can reach, if it be a lesser glory. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." Let us not discard all good, because we cannot attain the highest good. Let us not discard all glory and exaltation, because we cannot attain the highest. If we cannot receive all, let us receive a part. If we can receive nine out of ten, let us do so and be thankful for the nine-tenths. If we can receive no more than eight out of ten, let us receive that much and be thankful. Yes, if we have only one talent, let us not say, "Lord, behold here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou laid not down, and reapest that thou didst not sow," but let us improve up eleven out of ten. Some are fearful lest they believe too much, but there is greater danger in believing too little.

Jesus Christ wanted twelve men for his special witnesses. He said to them, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." All men are not called as the twelve apostles of Jesus were called. They were called to be special witnesses to the house of Israel, and then to the nation of the gentiles: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The Jews not only persecuted and slew the Savior, but also his witnesses. The Savior filled the mission that had been appointed unto him by his Father, and to which he was ordained before the foundations of the earth were laid. After he ascended, his witnesses bore testimony of seeing him in his incarnation. They walked with him, talked with him, rode with him, ate with him, heard his sermons and teachings, and bore testimony to the truth of his doctrines and of his resurrection. "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead, and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses to the people." Hear the testimony of Paul, "For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time." All those who saw Jesus could bear witness of what they saw and heard, but twelve men were chosen and ordained as his special witnesses. He did not so choose and ordain all his followers that served him.

In like manner Joseph Smith in this last dispensation has chosen special witnesses. Br. Snow has just told us that they knew and still know that what they received is true. A

gentleman came to Oliver Cowdery, in Michigan, and begged the privilege of asking a few questions. "You have been a Mormon?" "Yes." "Did you believe Joseph Smith to be a prophet of God?" "Yes." "Did you believe that the Book of Mormon was true?" "Yes." "How is it with you now, do you still believe the Book of Mormon to be true?" "I do not." "I thought as much," Oliver Cowdery was a very steady, calm, slow, and correctly spoken man. He replied, "Do not misunderstand me, sir. I mean by that expression that in this matter I am past belief, for I have a perfect knowledge of the truth of the Book of Mormon, that God revealed to Joseph Smith the plates on which it was engraven, and aided him to translate it." This testimony was borne by Oliver Cowdery when he was not a member of this church. This is the testimony of one of the three witnesses to the Book of Mormon, after he had apostatized from the church; though I am satisfied that most, after they have forsaken the true way, become so darkened in their minds that they do not know whether or not they believe or know anything correctly. As for Martin Harris, he had not much to apostatize from; he possessed a wild, speculative brain. I have heard Joseph correct him and exhort him to repentance for teaching false doctrines.

We try to seek our own good, our own happiness. The sorrows, afflictions and troubles of this life sink into insignificance in comparison with the glory, wealth and honor that are in store for the faithful. I for one am striving to deserve and receive a portion of this great power and glory. I am striving to attain eternal life—the greatest good that mortal man can possess. I am striving for the truth that is in the heavens and is again shed forth upon the earth, and God being my helper, I mean to prove myself worthy to possess it.

All men are in pursuit of happiness in one way or another, some in collecting gold, others in making farms, others in trade, etc. Some go to California, some to Salmon river, some to Oregon, some to Washington Territory, and some return to the States to settle in the districts where they have lived and been happy in their youth. Those who are not in possession of the truth as revealed in the gospel, may go where they will and cannot be happy; because, wherever they go, they take self with them. Could they leave themselves behind and only take their imaginations with them, they might possibly enjoy a degree of imaginary happiness.

How can men be truly happy? By living so that their consciences are void of offence towards God, angels and men, and letting the wicked and ugly howl and say what they please. That is the way in which I am happy. That is the way in which the pioneers who first settled these valleys were happy, and that is the way in which we have been happy up to this day in settling and improving this country, which we have done systematically.

Our religion is perfectly philosophical in all its principles and ordinances, for God is the author of all true philosophy, of every truth and of every good principle that is discovered by man in all his researches. His laws are irrevocable, and they will introduce all who obey them into his presence. To attain the presence of the Father and the Son, every law, ordinance and commandment he has given to this end must be strictly observed. He has ordained that the remission of sins shall come through baptism to the penitent sinner, and that the Holy Ghost shall be given through the laying on of hands. His ordained and established ordinances are not to be passed by with impunity.

Thousands of people who have got their religion at the anxious seat have lived good moral lives, so much so that I wish the conduct of certain Mormons was half as good as theirs has been. They have lived according to the best light they had, and will receive more glory than they expected; but they cannot go into the presence of the Father, without further preparation.

May God bless the righteous. I want every body blessed that will be blessed. We will bless the world, if they will permit us to do so; and God will bless them just as much as they will let him, and you cannot be blessed any more than your good deeds will warrant. Amen.

## REMARKS

By President HEBER C. KIMBALL delivered in Springville, Saturday morning, June 22, 1861.

REPORTED BY J. V. LONG.

I feel rather unwell to-day, and indeed I have been so for some time, but I really believe that I can promise myself a blessing, and on just as good authority as I can promise you one. I have got the priesthood and au-

thority to bless this people, and I think it is a poor affair if I cannot bless myself. Now some people may think this rather odd. Why bless your souls, if I live my religion, doing those things that President Young has been telling us to do there is no blessing under the sun but what is mine. Notwithstanding, the poor health I have I will live many years longer than those poor creatures that Brother Brigham has been speaking of to-day, if they don't repent. I am older than most of you are; I am in my sixty-first year. I rejoice in having liberty to speak here to-day; I feel like a child who speaks to its father and mother; I feel joyful in being here where there are no hypocrites to betray us.

What a blessed thing it would be and what a blessed people we might be if we were all one, united like the members of my body. If one member is defective it causes a depression to come upon the rest of the members; and it is just so with the authorities and members of this church. We are feeble and that feebleness which we suffer from is brought upon us by the disaffection of some of the members.

It is the strangest thing in the world that men who are now before me, looking me in the face, that they will go and buy goods from those very men that we have fostered and that we have made rich, men who have been in this Territory some twelve years and who have brought this army into our midst, and here are men purchasing goods of those very enemies, and then peddling them off to this people for their subsistence; and they have the audacity to sit here and look you and I in the face with as much boldness as Lucifer set himself up against the Father when he rebelled and was cast out of heaven. Do the people believe that what we say will come to pass? No, they have lost their senses of discernment and discrimination and they are dead, just as much so as the uppermost limbs of a peach tree. You go to br. Johnson's garden and you will see some of the most prominent limbs that run two or three lengths above the others, and they are dead; then you look at the little limbs near the body of the tree and they are full of peaches, while others all around them are dead. Well, many of you are as dead as those peach limbs are, and although many of you profess to be alive to-day you have not got any more life in you than one of those old dead peach limbs; you have forfeited your priesthood, and hence you have no more life in you than those dead limbs. Is there any sin in taking off a dead limb from a tree? No, no more than there is in my going home after meeting. It is with this understanding that we cut persons off from the church when they have become dead to the things of God.

Now I am telling the truth upon this subject, and in so doing I ask 100 odds of those characters that are and have been colloquing with the gentiles. I would rather die defending this people and standing up for their rights than to die or live a disgraced fool.

I do not consider the army that is here or its officers one hundred part as mean as those merchants in Salt Lake city or here that are peddling off to my poor brethren and sisters their miserable rags. Look at it, see what you are doing. I tell you that you had better be at work shearing your sheep, and attending to your other business than buying goods of these poor creatures and then peddling them among your brethren. These men have the appearance of brethren, and they will take you into their carts and carry you from one part of the Territory to the other, and at the same time they are carrying on this mean business.

Now, to return to the figure, I want to know what sin there would be in br. Johnson going into his garden, or sending me to prune off those dead limbs. It would be a benefit to the trees; they would become far more thrifty and fruitful if attended to in time. Br. Johnson is the head and you should sustain him as such; and if there are ten thousand branches and there is no other way provided, he is the medium through which you receive the nourishment and the life. This is the way to sustain God and his kingdom by upholding his authority, by listening to his counsel and doing what he requires of you; by hearkening to your President's counsel and sustaining him as your leader and instructor in all things. I have known br. Johnson almost thirty years, and I know him to be a good man, and just the man to preside here.

The principles advocated here to-day are true. Now, the idea of a man being sent here to take charge of things for a season and then going to work to steal the hearts of the people from the limb and from the tree to which they are connected. Can a man plead ignorance in such a matter? No he cannot.

I may perhaps get the ill will of some, but I shall not get the ill will of the true-hearted Saints; so far as the faithful Saints are concerned I have no fears about it. You never heard a good man speak against me, or any other good Saint.