

ceeds in getting one toe into the stocking he will work until he gets his whole foot in, and confusion and discord will reign predominant. How many times have you observed such instances? You have not lived in the church one year without seeing them.

In such cases a presiding Elder may not always know but what he has done something wrong, and may be suspicious that this or that is not right. My maxim is, and it is a rule I have established in the Legislature of this Territory, never to oppose anything unless the one making the objection can present something better. Do not oppose when you cannot improve. If you are not capable of dictating your brethren, do not say that you will dictate them, until you have found out a better path than the one in which they are walking. Before you oppose your Bishop as a man unworthy of your best feelings, first point out a better path to him, and then you shall have the right of going to the higher authorities to show that you know more than your Bishop.

Is there a fault in some of the presiding Elders? Yes. What is it? Some of them are subject to a feminine, pusillanimous feeling. A man rises up and says, 'I will dictate and oppose my Bishop,' and some of the Bishops will dodge, and say, 'I do not know but that I am wrong; wife, am I right or wrong?'—and say to every brother they meet, 'what do you think about it?' and run round and get the opinion of everybody, to know whether they will sustain him or not. When men learn their duty and calling and walk up to the best light they have, then if they do not know precisely how to guide to the best advantage, they are right if they do the best they can, and can tell all who find fault, 'I ask no odds of you; I have done as I have and have done the will of God, according to the best of my knowledge.' And let every man treat his wives and children in the same way, and when a wife says, 'O no, my dear, I think I understand this matter as well as you do, and perhaps a little better; I am conversant with all the whys and the wherefores and am acquainted with this little circumstance better than you are, and I think in this case, my dear, that I know better than you,' reply, 'Get out of my path, for I am going yonder and you may whistle at my coat tail until you are tired of it.' That is the way I would talk to my wives and children, if they intermeddled with my duties. And I say to them, if you cannot reverence me tell me where the man is you can reverence, and I would speedily make a bee line with my carriage and servants and place you under his care.

I told the people in Nauvoo, before they wished me to stand as their President, that if there were any Latter Day Saints that did not wish to take the counsel of the Twelve, they could go to hell their own road, we asked no odds of them, for the Twelve were capable of building up the kingdom of God on the earth. You know whether I here ask much odds or not. I also told them that if they were not Saints at that critical juncture, they ought to repent of their sins and get the Holy Ghost and not live another twenty four hours without the Spirit of revelation within themselves, for who knows but what you are the elect, and you know that false prophets were to arise in the last days and if possible deceive the very elect, and that many false shepherds would come and pretend to be the true shepherds; now be sure to get the Spirit of revelation so that you can tell when you hear the true Shepherd's voice and know him from a false one, for if you are the elect it would be a great pity to have you led astray to destruction; but if you are not the elect of God through the sanctification of the Spirit of Truth upon your hearts, then you can go as quickly as you please, for we do not want you.

We feel just the same now. Every man and woman that will not strive to sanctify themselves before the Lord God and to possess within themselves the Spirit of revelation to know the voice of the true Shepherd from a false one, the quicker they go out of the Territory the better it will be. Take ten men whose hearts, when they pray, are upon one sentence and upon one idea at a time, when they ask God for anything, or to bring this or that to pass, do you think that the powers of hell can hinder what they ask for? No. It is as true as the heavens, as firm as the mountains rest upon these valleys, as sure as eternity, that nothing can fail which they agree upon, for God will grant it.

What is our difficulty? When I go to my prayer room, among men who have been with me for years, there is too great a diversity of feeling and desires, to be in accordance with the gospel. There is too much of Babylon in that. When that is the case, and when I am praying for one thing and others for another, our faith comes in contact and we do not receive what we ask for. How many times have I said that I would rather have one hundred true Saints in the mountains than five million that are not Saints, if I had to contend against the whole world? What, with the sword? Yes, let me have the Gideonites that can kneel down and lap the water, and one will chase a thousand and two put ten thousand to flight. Whether the Lord will require this people to use the sword or not, I do not know neither do I care; but I believe that if the faith of this people were united, all hell cannot get armies in here to disturb our settlements.

How gladly I would tell the people what to pray for, but if I tell them, in ten minutes afterwards they pray for something else. It is too much so in the Quorum of the Twelve and among my Counselors. Go into meetings and you may hear thirty different prayers, if there are so many offered up, for everything but what I tell them to pray for. You may think I undervalue you. I do not. I tell you that if we strive with all our powers, by and bye the time will come that we will be Saints indeed; I have not said that we are Saints, we are trying to be, and we profess to have the keys that will lead us in the path of eternal life. When we become so advanced that we are no more in darkness and doubt, nor in any way

under the power of the devil, then we have a certain victory over ourselves and over every foul spirit, the Lord God is sanctified in our hearts and we are his servants and handmaids—his children—that can never be destroyed.

Take the congregation now before me, and they pray a thousand different prayers. To-night, mothers, wives and little children, observe how the head of the family prays, and see if he does not pray for nearly everything but what he should pray for; perhaps I am wrong, but I think that he will be sure not to pray for the things he ought to. He will pray that himself and family may have plenty to eat and live in peace, and probably stop at that. His prayer will be something like a certain old man's blessing at his meals: 'O Lord, bless me and my wife, my son John and his wife, us four and no more: Amen.' You will here the brethren pray, 'O Lord, bless me and my wife and children, but the rest I care nothing about.' When you pray, pray for the things that the kingdom needs and be not so very careful about yourselves. Your selfish notions ought to be out of sight. Pray God to promote his kingdom and preserve you in it, and not as I have known a tolerably good man to pray. He was so ignorant that he would cheat a widow woman out of her last cow, and then go down on his knees and thank God for his peculiar blessings to him. Do not be so abominably ignorant. Instead of thanking God that you have been able to wrong one man out of a horse, another out of a yoke of cattle, etc., pray that he will give you the disposition to make the most righteous use of the property he has entrusted to your care. Pray that this people may be preserved, that the kingdom of God may roll on, that our Elders on the islands in the Pacific, in the United States and in foreign lands may be so blessed as to come safely home; pray for the honest in heart, and that the ungodly may be so filled with fear and trembling that they may leave us that we may live here as Saints and build up the kingdom of our God and prepare for the return of this people to the centre stake of Zion, where we can lay the foundations for a New Jerusalem. Pray for the promotion of this cause and kingdom, instead of praying that you may be able to wrong somebody out of something.

All eternity is before you, and everything you can ask for will be given to you in due time, for the heavens and the earth are the Lord's, and the fullness thereof. If I have horses, oxen and possessions they are the Lord's and not mine, and all I ask is for him to tell me what to do with them. A great many say that the Lord takes and gives as he pleases, and I think that if I act as the Lord does I shall do pretty well. Again, some say that the Lord is going to fight our battles, and enquire, 'what is the use of our brethren's being out in the mountains?' He will use his people as he pleases, and in the sequel you will find that God fought the battle and not us.

It has also been observed that God will provide for you, still many want to shade a little rather than to work hard for an honest living. Such practices must be put away, and this people must become sanctified in their affections to God and learn to deal honestly, truly and uprightly with one another in every respect, with all the integrity that fills the heart of an angel. They must learn to feel that they can trust all they possess with their brethren and sisters, saying, 'all I have I entrust to you, keep it until I call for it.' The world have no confidence in each other, but that principle must prevail in the midst of this people. You must preserve your integrity to each other.

Live your religion. How much you are exhorted, how much have we plead with you to live your religion; to live in the light of God's countenance, to live with the Holy Spirit so reigning in you as never to be led astray, that you may know how to promote the kingdom of God on the earth. Let selfishness be out of sight, and ask the Lord to preserve you in the truth and do with you as he pleases and dispose of you to his glory. May God bless you: Amen.

POLITICIANS—THE "INS" AND "OUTS."—We pity the poor devils who hanker after office, indeed we do. They are as near slaves as can well be imagined. When the Golden Age (by the arrival of which vessel they expected to hear of the appointment of a new Collector of Customs for this port) was first telegraphed on Sunday last, the greatest excitement prevailed among the 'small fry'—who congregated on Montgomery street—until the news transpired. The "ins" and "outs" are equally in tribulation. The former are greatly exercised for fear a general sweep will be made by Mr. Who-ever-gets-it, while the latter are no less fearful that the "rotation in office" principle will not be carried out.

Sure it is, that many who have been favored with 'far' positions under the present High Priest of our Custom House, will be most unceremoniously pushed from their stools to make room for others. This office begging, viewed in the most favorable light, is a revolting and soul degrading business. A dollar honestly earned by independent labor, says a cotemporary who has doubtless had some experience, is worth two received as the wages of an office; yet with all the uncertainty attending its tenure, people are animated with an insane desire to obtain place or public employment of some sort or any sort. Elysium to them would be where everybody held an office. We will again say to those at present feeding at Uncle Sam's crib, "your time is almost come," therefore prepare to—"git!"

A THIN DRESS.—An exchange paper, under the head of 'Good Advice,' advises young men to wrap themselves up in their virtue. A cotemporary well says, 'many of them would freeze to death if they had no warmer covering.'

PUN.—When the seven wise men of Greece met the sage of Hindoostan, what did they do?—They all ate sausages.—They all eight saw sausages.

THE DESERET NEWS.



ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, NOV. 25.

WOOD AND HAY—wanted immediately at the 'News' office.

"THE MORMON PROBLEM."

It is but another index of the civilized humanity (?) of the political quack doctors of our nation, and of the very CHRISTIAN liberality and kindness (?) inculcated abroad towards Utah, that in the solution of what is termed the 'Mormon Problem', the very course that all law, decency, humanity and the Constitution require to be resorted to only in the last extremity has been the first endeavored to be carried out. And our memory does not furnish an instance wherein a people so boastful of their refinement, enlightenment and freedom, as are those in the States, have ever so furiously and basely undertaken to corrupt and exterminate a class of population far the most amenable to every law and wholesome regulation.

It may be urged that the printed columns of lies that steam presses have sown broadcast over the land, have been the ground for the present 'Expedition against Utah'. Such an argument defeats itself, for it virtually denies the very enlightenment so much boasted of, since the published lies are so unskillfully concocted that to every honest and discerning mind they carry their own refutation. And aside from that, the very papers that so much delighted in publishing those lies have mostly owned that they were ALL groundless fabrications, and that too even before the 'Expedition' left Fort Leavenworth. Do not those facts place certain administrators and leaders of our national affairs in a position very like that of Cain when he killed Abel, that of Pharaoh when he oppressed and then pursued the Israelites, and that of Herod when he sought the life of the young child Jesus? In each of those instances there was no lack of false PRETEXTS for the oppression and destruction of the innocent, neither does there now, in the minds of many, appear to be any want of unjust accusations for fitting out and urging forward a crusade against their only true friends. But fortunately for the success of the powers of darkness, men can more clearly weigh and rightly decide upon the conduct of the dim and distant past than that of the present, otherwise there would be far less of those heinous offences that must needs come.

And since the starting of the famous 'expedition against Utah,' not only have the lies upon which the movement was PRETENDED to be based been acknowledged by many of the bitterest enemies of truth, but the progress of that 'expedition' has of itself refuted numerous collateral falsehoods concerning Utah, and covered with shame the plans, hopes and counsels of many who would like to be deemed wise among their fellows. The statements of our enemies as compared with transpiring events are all that are needed to substantiate that assertion. A Washington letter writer signing himself 'Pacific,' under date of July 5, and published in the Sacramento Union of Aug. 8, states that 'Col. Cummings is just the man to use up Brigham Young without appearing to make an effort to do so.' As to why Brigham Young was a person upon whom the power of corrupt rulers in our nation was to be brought to bear for his destruction, Pacific does not inform his readers, neither is it probable that he could, for it is not supposable that he is in the least acquainted with the invariably wise, judicious, intelligent and masterly manner in which Gov. Young administers the executive affairs of Utah, and of course cannot comprehend the real foundation of that bitter enmity towards a Governor whose example in official conduct it would be well for Governors in all our States and Territories to imitate. But 'Pacific' should certainly have known better than to leak out at so early a date the real policy of the leading corrupt ones among the 'powers that be,' and was very unwise in venturing a prophecy so long beforehand, for the redoubtable Colonel has neither been seen nor heard from in Utah's settlements up to this date, Nov. 24th. With 'Pacific' the 'wish was father to the thought,' but through lack of knowledge his prediction has wofully slumped

and his hate of the good and true is still forced to nurse itself ungratified.

In the same letter he says, 'I am told that his (Col. Cummings) first step will be to issue a proclamation, tendering aid and comfort to all who desire to quit the country, male and female. This project, THE SUGGESTION OF THE REV. DR. TYNG, OF NEW YORK, it is confidently believed will USE UP MORMONISM, by drawing off the great cementing power of the association—the FEMALE part of it.' O sagacious Dr. Tyng! O most deep 'Pacific!' Would you not like to again entangle the few females who have made good their escape from a 'social system' which your 'satanic press' has stated to be 'ROTTEN TO THE VERY CORE'? But alas for your profound and pious plans, Gov. Young is constantly proclaiming and extending the largest scope of true liberty to all, both within and without the borders of Utah, as every man of truth, who is familiar with the facts, knows full well. And since the army, which 'Pacific' states that Gen. Jessup said was fitted out with more despatch than Bonaparte ever dreamed of in his palmiest days, entered our borders, only one female has been found who wished to visit their camp, and that one was safely, comfortably and promptly forwarded by Gov. Young to her husband, who was then with the army, in accordance with the oft repeated and widely circulated proffer made by our Governor.

Try it again, priests and letter writers, for the females of Utah abhor and spurn the civilized (?) customs and abominations of 'your social system which is rotten to the very core,' and have long since known enough of your cherished practices leading to your own destruction and death.

But O, ye United (?) States, the whole secret of your hostility to Utah can be conveyed in few words.

You are fully determined, if possible, to sweep from the earth the last vestige of virtue, truth and righteousness. With you, 'it is hell and damnation for the Saints to strive to worship God, but peace and salvation to serve the devil,' and like the scribes, Pharisees, Sadducees, priests, lawyers, doctors, sects, cliques and man-made parties of all time, you are calling good, evil; and evil, good; the righteous, sinners; and sinners, righteous; and you are most thoroughly bent on the overthrow of every principle of freedom. Most sincerely do we wish that it was in our power to turn you from your mad career, but that is beyond all power, so long as you persist in hugging your abominations and trampling upon human rights, as you are and for a long time have been doing.

If you will listen to none of our counsel, be pleased to ponder well the following wise concluding sentence of an article headed 'The Question of the Mormons,' in Harper's Weekly:—

'Neither cities, territories, nor states will adhere to a confederacy which costs them their independence; the most that can be expected of them is just that degree of subordination to the general authority which is compensated by the benefits of the confederation.'

ELDER JOHN L. SMITH writes from Geneva, Switzerland, Aug. 17, that his health and spirits were good, and that the truth was spreading as rapidly as the strong opposition of error would permit it.

FOR FORT LIMHI.—Those wishing to send letters or papers to Fort Limhi, Salmon river, from this city and the southern settlements can do so by forwarding to the Governor's Office; from the settlements north, forward to Bishop West, Ogden city; care being observed to allow sufficient time for all matter to arrive at Ogden previous to Monday, December 7.

No packages other than letters or papers will be taken.

A young clerical gentleman relates the following anecdote of one of his Dutch brethren. The old fellow was about commencing one of his spiritual exercises, when, to his being a little near sighted, was added the light of a country church. After clearing his throat, he gave out the hymn, prefacing it with the apology:—

The light ish bad, myne eyes ish dim,
I scarce can see to read dish hymn.

The clerk supposing it was the first stanza of the hymn, struck up to the tune of common metre.

The old fellow, taken somewhat aback by this turn of affairs, corrected the mistake by saying:—

I didn't mean to sing dish hymn;
I only meant mine eyes ish dim.

The clerk, still thinking it a combination of the couplet, finished in the preceding strain.

The old man, at this, waxed wroth, and exclaimed, at the top of his voice:—

I dink ter tyvel's in you all—
Dat rash no hymn to sing at all