

THE DESERET NEWS.

TRUTH AND LIBERTY.

NO. 47.

GREAT SALT LAKE CITY, WEDNESDAY, MAY 20, 1863.

VOL. XII.

REMARKS

By Elder CHARLES C. R. CH. BOWERY, Tuesday Morning April 7, 1863.

[REPORTED BY J. V. LONG.]

I can say truly that I have been very much interested in the remarks made by the brethren who have addressed us during this conference, thus far, for the speakers have all treated upon subjects that are calculated to interest us as a people. All people that I have been acquainted with interest themselves in something, and so it is with us, we interest ourselves in such subjects as are most congenial to our feelings and dispositions, and the subjects that have been brought up before us for our consideration are subjects that we cannot pass by with indifference and do ourselves justice. If we look at these improvements that are before us in a point of light that would be selfish, as the world generally do, and think that we will benefit others more than we do ourselves, and that we must have an eye single to the almighty dollar and work for our own glory, we shall make ourselves the most miserable beings upon this earth, and we shall have nobody to blame but our own selves. But if we do that which is pointed out for us to do, having an eye single to the welfare and advancement of the kingdom of God upon the earth, we shall all the time be doing that which is and will hereafter be for our best good in this life and in that which is to come.

If we desire to obtain the blessings of the Almighty in a Temple prepared for that purpose; if we esteem these blessings to be of any importance, and if we do not feel to do without them, what should be our policy and course in such a matter? Why, I would say, let us build the Temple, in which we may receive our blessings from the Almighty. We have no interest with other people; we have a separate community, and our interests are our own; then let us build the Temple.

What shall I say in regard to the Tabernacle? We can see at once that we can enjoy the comforts of a new Tabernacle; we need the blessings of such a house at the present time. If we put it off, when will it be built? When that house is built we can then enjoy the benefits and blessings which it will afford. The same principle may be applied to everything we take in hand, and with which we have to do, whether it be to build a Temple, a Tabernacle, to send teams to the frontiers to gather the poor, or to do any other work that is required of us. Nothing that is required will be performed until we go to work and do something ourselves. We have no other people to lean upon, and therefore it remains for us to go to work and perform well our part.

In one respect we are highly favored, that is, we can have pointed out to us the work that should be performed, and that will be acceptable in the sight of our Heavenly Father. All the works that he requires us to perform are for our benefit and salvation. Then seeing that this is the case, cannot we perform cheerfully that which is laid upon upon us? I think we should take courage and do all we do with a cheerful heart. The work in which we are engaged is to prepare us and to exalt us to enjoy the blessings that are promised to the righteous in this world and in that which is to come.

This is the view that I take of these matters, and I believe that it is the view generally entertained by all good brethren and sisters; then let us go on cheerfully and harmoniously, remembering that we are free to do good, but that when one party moves in one way and another in a different one that produces division.

We are a people that profess to be the people of God, and if we are, we cannot be divided, for his people are always one, and if we are one, of course we will act upon the principle of oneness, and in all things do as we are dictated, working for that which will be for our best good, both for the present time and for the future. I know very well that there are a great many people who speculate in regard to the future and calculate what is to take place, but so far as we are concerned it should satisfy us to understand the duties of the present. We cannot reasonably, without assuming new responsibilities, know the truth any faster than we are ready to believe and willing to perform. If we know and understand the labors required of us to-day, that is sufficient for us to know; then, if we are ready and willing on our part to perform, that is all that is requisite and all that will be required. Then I will say to one and all, let us be awake to our own interests and welfare, and ever be ready to perform the work that is necessary to be done for the building up of the kingdom of God, and we shall never be sorry for having taken the industrious part, but if we have any fault to find, it will be for not having done more in the work of righteousness. In order that we may have no regret of this kind let us be

awake to the labors and duties of to-day. I know very well that there are some people that never get it into their minds, they do not seem to comprehend that they can perform as much as they really can. When we look at the history of men in ages that are past and gone, we can see that there were men called at many times to perform important works that had but little ability; but we also see that if they put that little ability into exercise and labored as faithfully as they could, they were enabled to bring about much righteousness. We want the same feeling and influence with us, then we can perform the works that are required of us, and do what we do cheerfully and with a good heart, and in that manner which will be acceptable in the sight of high heaven, and in this way we shall prosper in all our laudable undertakings, and we shall receive the blessing of our Heavenly Father and the approbation of all good men.

From the time this church and kingdom was established upon the earth to the present day, we have never been at a loss to know what to do; but we have at all times and under all circumstances had the path of duty made plain unto us, and our individual line of duty marked out unto us; and whenever we have taken the counsel given we have prospered and made happy, while those that have taken a contrary course have met with disappointment, and been thereby rendered very unhappy. We are all probationers, passing through a state of trial; but still there is a labor that we can perform in this probationary existence that will aid in the rolling forth and building up of the kingdom of God, and we can thereby obtain the blessings that pertain to that kingdom.

We are all looking forward to a time when we shall receive in that Temple that is to be built, but which we do not expect to see finished for a short time to come, all the blessings of endowments and priesthood that have been promised unto the faithful. We are called upon to engage in this all-important work; and while we are laboring at this, let us consider well the endowments that we have so much need of between this and the time the Temple of our God is finished and made ready for the additional outpouring of the Spirit of the Most High. If we do not gain experience and obtain the necessary endowments as we pass along, we shall find ourselves very poorly prepared for the great and glorious endowments that are to be received in that Temple. If we do not prepare ourselves, those endowments, if we are permitted to receive them at all, will be no better for us than the endowments given to some men in Nauvoo, that is, they will prove a curse instead of a blessing.

For one I feel to rejoice in the blessings of peace that we enjoy, and in the union and fellowship of the Holy Spirit which prevails in the midst of this people, and I know that these good fruits which are amongst us grow out of those glorious principles we have embraced. We are united in the truth, and it is by the truth that we are kept together, and that this oneness is made to abide with us continually; and it is this truth and the Spirit thereof that leads us in the right direction. By this Spirit we are led in the way of peace, of salvation and of happiness, while principles that are adopted by the world do not bring with them salvation.

I have noticed in my experience with this people that the principles of our faith revealed through the Prophet Joseph produce joy and peace, such as the world cannot give, for our principles bring with them present salvation, and all the principles of the gospel that have been, and that are to be revealed, do and will continue to bring a present salvation.

This is the way to be saved, and if we continue to act upon this principle all the time, we shall obtain salvation in this world and in that which is to come. It makes very little difference to the faithful saint whether he be called to labor in this world or in the world of spirits, so that he embrace and live by those principles that will bring a present deliverance from bondage and sin, and produce within our own bosoms peace and happiness.

We are blessed with the power to know the right way, for we have around us and in our midst those men that can point out to us the course to be pursued in order to secure life and light, and to obtain the blessings promised by the practice of the truth. We wish to be freed from the error and from the evils of the world, in order that we may be happy in this life, and prepare ourselves for glory and exaltation in the life which is to come.

There is one thing that is positive and certain, and that is, that it will require some labor and exertion on our part in order to secure the great blessings that pertain to the kingdom of our God. We must, therefore, reflect and apply our minds and our energies to the acquirement of knowledge, or we shall not receive the promised treasures. I repeat, we must apply our minds to the principles of

life, if we ever expect to obtain their benefits and blessings.

I have often thought that there were a great many people who thought too much of other matters; their minds seem to be upon gold and silver and worldly riches, instead of devoting their time to the obtaining of that eternal store of knowledge, which is necessary for every man and woman to enjoy, who are preparing for the society of the sanctified. The principles of life that we are being taught, are better than the gold that can be found in the mines, for they will teach us the way of salvation, and by observing them we shall be made to partake of the benefits and blessings that flow from them.

If our minds are led to look at matters in this light, our thoughts and feelings will be to obtain the richest treasure there is within our reach, and when we obtain that treasure it will be the means of doing away with the evil that is in the world. If there was no evil amongst mankind, there would be no corruption to encounter; therefore, let us practice the principles of truth, and thereby do away with the influence and power of evil. Let us learn and thoroughly digest the principles of truth, and then we shall be blessed with all those choice and desirable blessings which flow from obedience to the pure and holy principles we practise.

Now, that each one of us, who profess to be saints, may be ready to do these things in faith and full assurance of having a part in the first resurrection, is my prayer, in the name of Jesus. Amen.

RECOVERY OF STOLEN STOCK.

The men who went in search of the Indians, and to recover, if possible, the horses stolen by them from the citizens of Weber, Box Elder and Cache counties, on or about the 9th instant, as stated in a communication from Judge Wright, were more fortunate than companies have generally been heretofore, in the pursuit of the free-booting Lamanites.

According to the showing, the pursuing party overtook the Indians in a canyon near Bear River Lake. A few shots were exchanged, when the red thieves fled, leaving behind one hundred and eight of the stolen animals, which were recovered and brought back. The Indians succeeded in getting away with a few of the horses, how many is not known, and they had killed two, which, in consequence of being somewhat thin in flesh, were not speedy enough to keep up with the others as they were being run off. There were none of the party either killed or wounded in the skirmish, and it was believed that the Indians escaped unhurt, as they skedaddled immediately on being advised of the presence of their pursuers. Should they continue their flight, and not stop this side of Cariboo, it would be a great blessing to the people in the northern counties, under existing circumstances.

RESIGNATION OF COL. EVANS.—It has been currently reported for several weeks that Col. Evans, 2d Regiment, California volunteers, commanding at Camp Douglas, had resigned his commission, and that the resignation had been accepted, to take place from and after the 1st day of June next. With Col. Evans we have no personal acquaintance, but have often heard him spoken of in commendatory terms by his many friends, both citizens and sojourners, and if he has made any enemies by official or other acts since he has been in this military district, we have not been advised thereof. The reasons which induced his resignation have not transpired. They were, of course, satisfactory to Gen. Wright, or his services as a brave and efficient officer—which reputation he bears—would not have been dispensed with by the government.

INFORMATION WANTED.—John Storrs, of Staley Bridge, near Manchester, England, wishes to hear from his brother GEORGE STORRS, a miller by trade, who emigrated to Utah some fifteen years ago. He hailed from Doncaster, Yorkshire. If any one knows of the whereabouts of Mr. Storrs, and will communicate the same to this office or to his brother, he will confer a favor on many of Mr. Storrs' relations and friends.

THE WAR PROSPECT.

The repulse of the Federal fleet before Charleston may justly be considered the greatest defeat we have yet suffered in this war. The result of the attack was, however, just what we expected, and it affords another damning proof of the incompetency of the Administration, and the improbability of its restoring the Union by the only weapon it has left at its disposal. The disproportion of strength between the attacking and repelling force left no hope of success on the part of the former, and the rashness or madness, or whatever else it may be called, of the Navy Department or the officer in command of this unfortunate expedition, amounts to nothing less than a crime. Any sane man could have told in advance that thirty-two cannon on shipboard would fail to silence three hundred hemming an enfolding circle of casemated forts and strong earthworks. The concentrated fire from these, in our opinion, would have rendered useless all the attacking vessels if they had remained another half-hour longer than the thirty minutes or less in which they were actually engaged. We cannot but attribute a considerable share of the responsibility for this disaster to Admiral Du Pont. We have no reason to suppose that this man is a traitor, but if not, supposing him, as we do, to have been the chief aider and abettor of the assault, he is little better than an imbecile to have given the orders he did on this occasion, and if he had been a traitor he could have done no worse injury to the Union cause. We are inclined to believe him a headstrong, stupid man, who calculated upon doing what any of his lieutenants could have informed him he could not do. But in any case, the less he is employed to conduct future expeditions the better for the country. Charleston will never be taken by a naval force alone, and if it ever is captured, it will be by a combination of land and naval forces, and for that we need not look for a long time to come.

There is little that is encouraging in the present aspect of the war. Apart from our failure before Vicksburg and elsewhere, we are threatened with the loss of our foothold on the shores of North Carolina, and there is no prospect of compensating success in other directions. The army of the Potomac is idle, and if we may credit official whisperings, it is likely to achieve little or nothing before next autumn, which means that it will remain in a state of useless stagnation. Meanwhile the Administration can do nothing better than send a mountebank member to add to its disgrace by making an imprudent and fanatical speech at a mass meeting in New York, and Mr. Seward, if we may credit rumor, is studying how to make matters pleasant for his own party, regardless of the interests of the Union, by writing dispatches calculated to imperil our friendly relations with Great Britain. It is much to be deplored that, at a momentous period like this, we have not a more able crew to guide the ship of state over the stormy sea of rebellion, and that the restoration of the Union is still a matter of uncertainty. What the country wants is an honorable peace and reunion, and for this we need hardly hope while the present Cabinet have control of the destinies of the country.—[From the Knickerbocker of May.]

DEAD BODIES FOUND.—A few days since, as we have been informed, the remains of a woman and a young child were found in Red Butte canyon, a short distance above Camp Douglas, which had either been consumed by carnivorous beasts or decayed to that extent that no definite description of the person of the deceased could be given. Who the unfortunate creature was, where she came from, and whether murdered, died of destitution or was the victim of seduction, are mysteries which, as yet, are unsolved. A piece of calice, said to be a part of the woman's dress, has been left at our office, which can be seen by those having any interest in the matter of identity.

WHO IS OLD.—A wise man will never rust out. As long as he can move and breathe, he will do something for himself, his neighbor, or for posterity. Almost to the last hour of his life, Washington was at work. So were Franklin, and Howard and Newton. The vigor of their lives never decayed. No rust marred their spirits. It is a foolish idea to suppose that we must lie down and die because we are old. Who is old? Not the man of energy; and not the day-laborer in science, art or benevolence; but he only who suffers his energies to waste away and the springs of life to become motionless; on whose hands the hours drag heavily, to whom all things wear the garb of gloom.