

THE DESERET NEWS.

HERALD AND LIBERTY

NO. 46.

GREAT SALT LAKE CITY, WEDNESDAY, MAY 14, 1862.

VOL. XI.

[For the Deseret News.]

KIND WORDS.

Rich fragrance breathes each kindly word
Unto the heart grief-stricken,
And paves the way in human hearts,
Each noble act to quicken.
Each grief by friendship is assuaged,
Each hope new impulse given;
It makes more bright our hours on earth,
Increasing joys to heaven.

Speak kindly then, that innocence
A shield may find 'gainst sin,
That anger and fell discontent
May never enter in;
For 'tis when evil passion rages,
That we are overcome;
Be happy, and we need not fear
Despairing clouds to gloom.

Speak kindly, and a secret sense
Of duty thus once done,
Will linger in our soul depths, when
Our course in life is run.
Be true to nature, every act
Performing here on earth;
When guided by justice and by truth,
To future joy gives birth.

Speak kindly, though the cloud may lower,
And storms encircle round;
'Tis happiness we seek to gain,
And in kind acts 'tis found.
The lingering fragrance of each word,
When by lips kindly said,
Will dwell forever in the soul,
Though in the dust we're laid.

Speak kindly, and the whispering breeze
Will lightly fan our cheeks;
For evil sure will ne'er befall
The one who virtue seeks.
'Tis but by kindness we expect
To rise or fall in life;
For, let us do whatever we will,
Without it, all is strife.

Speak kindly then, that peaceful joy
Our actions e'er may crown;
For what is life if we loose all,
In seeking for renown?
It is indeed the only path
That we can safely tread;
And feel that heavenly angels e'er
Are hovering o'er our head.

ORION.

REMARKS

By President BRIGHAM YOUNG, Tabernacle, a.m., March 2, 1862.

REPORTED BY G. D. WATT.

All things were created firstly spiritual; then it seems that secondly, all things were created temporal. The laws and principles that tie together spiritual and temporal things are so complicated, are so interwoven with each other, so inseparably connected, and yet in the minds of the people they appear so distinct one from the other, that we evidently need a great deal of experience and reflection to make this subject clear to our understandings. I shall only make a few remarks, and leave the subject I shall now introduce for others to speak upon.

This building is set apart expressly for the worship of the Lord our God, and to many it might seem to infringe upon the rights of our religion to talk about temporal matters here. In the beginning things were created first spiritual, then temporal; but now it is first temporal, and then spiritual. We cannot attend to any one of the ordinances of the Holy Priesthood without a temporal act. We must perform a temporal labor—a manual labor—in order to arrive at the condition which fits us to receive the full benefit of the spiritual. At present the few remarks I shall make will be upon the matter of obtaining rock for our contemplated temple, which we intend to build upon this block. The canal that we started from Big Cottonwood creek to this city was for the purpose of transporting material for building the temple. We have learned some things in regard to the nature of the soil in which the bed of the canal is made that we did not know before. We pretty much completed the canal, or, in other words, we hewed out the cistern, but behold, it would not hold water. We have not the time now to make that canal carry water, so we will continue to haul rock with cattle; and when an opportunity presents, we will finish the canal. We now contemplate repairing the State road, so that we can haul heavy blocks of granite. We were not very successful the last winter in hauling rock, for the road was so soaked with water that it was almost impassible; but we will now repair that road, and continue our hauling.

We cannot even enter the temple when it is built and perform these ordinances which lead to spiritual blessings, without perform-

ing a temporal labor. Temporal ordinances must be performed, to secure the spiritual blessings the Great Supreme has in store for his faithful children. Every act is first a temporal act. The apostle says faith comes by hearing. What should be heard, to produce faith? The preaching of the word. For that we must have a preacher; and he is not an invisible spirit, but a temporal, ordinary man like ourselves, and subject to the same regulations and rules of life. To preach the gospel is a temporal labor. And to believe on the Lord Jesus Christ is the result of a temporal labor. To be baptized is a temporal labor, both to the person administered to and the administrator. I am a living witness to the truth of this statement, for I have made my feet sore many a time, and tired myself out traveling and preaching, that by hearing the gospel the people might have faith. The blessings we so earnestly desire will come to us by performing the manual labor required, and thus preparing all things necessary to receive the invisible blessings Jehovah has for his children.

Do we need a temple? We do, to prepare us to enter in through the gate into the city where the Saints are at rest. Ordinances necessary to this have not yet been performed and cannot be in the absence of a suitable place. We wish a temple, not for the public congregation, but for the Priesthood, wherein to arrange and organize fully the Priesthood in its order and degrees, to administer the ordinances of the Priesthood to the Saints for their exaltations. The first thing to be done is a temporal labor with the pick and the spade, to prepare a good solid road upon which to haul the rock; then we call upon the quarrymen to get the rock out of the mountains and split them into sizes convenient for putting upon wagons. Now all this work is not done by faith alone, but nerve, bone and muscle are exceedingly essential with faith, also, in this case, the strength of the ox. When the rock is on the ground, it must then be hewn and prepared for the walls. While this work is progressing on a still morning, you may hear a hundred chisels at work, and we want to hear two or three hundred at work. Thus we will rear the Temple of the Lord, and when it is completed we can enter therein and receive the ordinances of the holy Priesthood, and our spiritual blessings; but we first have to perform our manual labor, and we wish the people to fully understand this. I will now call upon Bishop Hunter to make some remarks.

I wish to preach another short discourse.

At a Bishops' meeting, on Thursday evening last, it was concluded to cut a large ditch on the upper side of the State road from here to Gardiner's mill, to carry off the water from the surface of the road, which would then soon be in good order for travel. This matter I wish to have laid before the people, to receive an expression from them whether they will sustain their Bishops in this labor, and this is the reason why we speak of it this morning. If the work is properly taken hold of and in good earnest, with strong hands and willing hearts, it will soon be accomplished. The Bishops are willing to have the ground divided among them, which Bishop Hunter will attend to.

We want to build this Temple as speedily as possible, through the blessings and kind providences of the Almighty in whom we will trust, doing the labor our hands find to do, asking no questions as to what we are going to receive when the Temple is done, or how long we shall be in building it, but we will build it as fast as possible. Some care nothing about building a Temple, for, say they, as sure as we commence we shall have to fight the enemy. If we have an enemy to encounter, the quicker we do so the better, for we are able to do whatever the Lord requires. Union is strength, and this terrifies our enemies. Who can resist the power possessed by the Latter Day Saints in their union? And the stronger our union, the more mighty are the bands of our strength; while disunion is weakening our enemies, and splitting them assunder; they will be left in weakness, while we shall grow in strength, in our union, and in confidence in God and each other. And let us take a course to create confidence in ourselves as well as in our neighbors, and we will constantly grow strong.

We can all help a little in repairing the road I have mentioned, so I will ask the brethren and the sisters too, will you sustain your Bishops in making a good road upon which to haul rock for the Temple? [The vote was unanimous in favor.] Let Bishop Hunter and other Bishops, as far South as Fort Union, proportion to each ward its share of the labor to be done on the road.

I thought well of the discourse this morning; I like a great deal of it. Were I to speak what is now in my mind, I should say that succotash is the best dish I ever partake of; you get that, when I talk to you, and you had

it from Bishop Hunter this morning, a little of this, and a little of that.

The kingdom of God is before us; we have it to build up, and to establish the Zion of our God upon this land. And if I am right in my views and feelings, the Latter Day Saints cannot labor too fast nor too diligently to accomplish the work they are called to do. Then let us go to with our might, and labor faithfully to establish that kingdom which is all and in all to us. May the Lord help us. Amen.

REMARKS

By President BRIGHAM YOUNG, at the Dedication of the New Theatre in G. S. L. City, March 6th, 1862.

REPORTED BY G. D. WATT.

Man is organized and brought forth as the king of the earth, to understand, to criticize, examine, improve, manufacture, arrange, and organize the crude matter, and honor and glorify the works of God's hands. This is a wide field for the operation of man, that reaches into eternity; and it is good for mortals to search out the things of this earth.

The elements are to be brought into shape and operation for the benefit, happiness, beauty, excellency, glory, and exaltation of the children of men that dwell upon the earth; though we cannot produce that which has not already been produced. Are we capable, by our most critical researches, of finding that which has not already been found? We are not. We are capable of improving upon the crude elements, until we understand the organization of this earth, and the power by which it is sustained, for what purpose man was created, and the immortality that will crown his existence. All this is what others have learned before us.

We are capable of scanning the eternities of the Gods, we should find works and exhibitions of wisdom, knowledge, understanding and power, by whom? By those who were as we are. It is the privilege of man to search out the wisdom of God pertaining to the earth and the heavens.

Professing Christians generally would not consider this a fit position for those who profess the faith of the Lord Jesus Christ to occupy. These saints of the Most High appear here in the capacity of an assembly to exercise and amuse the mind of the natural man. This idea brings at once to my mind a thousand reflections. What is nature? Everything that pertains to the heavens and the earth. "My son," says the christian father, "you should not attend a theatre, for there the wicked assemble; nor a ball room, for there the wicked assemble; you should not be found playing at ball, for the sinner does that." Hundreds of like admonitions are thus given, and so we have been thus traditioned; but it is our privilege and our duty to scan all the works of man from the days of Adam until now, and thereby learn what man was made for, what he is capable of performing, and how far his wisdom can reach into the heavens, and to know the evil and the good.

It is written in the scriptures, "Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?" Is there an evil thing upon the earth that he does not fully understand? There is not. The psalmist very beautifully illustrates this idea—"Thou compasseth my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, O Lord, thou knowest it altogether. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea; even there shall thy hand lead me, and thy right hand shall hold me." The Lord understands the evil and the good; why should we not likewise understand them? We should. Why? To know how to choose the good and refuse the evil; which we cannot do, unless we understand the evil as well as the good. I do not wish to convey the idea that it is necessary to commit evil in order to obtain this knowledge.

Upon the stage of a theatre can be represented in character evil and its consequences, good and its happy results and rewards; the weakness and the follies of man, the magnanimity of virtue, and the greatness of truth. The stage can be made to aid the pulpit in impressing upon the minds of a community an enlightened sense of a virtuous life, as a proper horror of the enormity of sin and a just dread of its consequences. The path of sin with its thorns and pitfalls, its gins and snares can be revealed, and how to shun it.

The Lord knows all things; man should know all things pertaining to this life, and to obtain this knowledge it is right that he should use every feasible means; and I do not hesitate to say that the stage can, in a

great degree, be made to subserve this end. It is written, "Prove all things, hold fast that which is good." Refuse evil, choose good, hate iniquity, love truth. All this our fathers have done before us; I do not particularly mean father Adam, or his Father; I do not particularly mean Abraham, or Moses, the prophets, or apostles, but I mean our fathers who have been exalted for millions of years previous to Adam's time. They have all passed through the same ordeals we are now passing through, and have searched all things, even to the depths of hell.

Is there evil in the theatre? in the ball-room? in the place of worship? in the dwelling? in the world? Yes, when men are inclined to do evil in any of those places. There is evil in persons meeting simply for a chat, if they will allow themselves to commit evil while thus engaged. Can we not sift out every particle of wheat from the vast body of chaff we find in books on science and religion? that we find in governmental constitutions and judicial rulings? in learned commentaries and on law and order? and in the rudimentary advanced branches of education? Can we not even make the stage of a theatre the platform upon which to exhibit truth in all its simple beauty? and sift out from the theatrical lore of ages the chaff and folly that has encumbered it? and preserve and profit by that which is truly good and great? This, however, is not the work of a day or a year; but, as the chaff is protective to wheat in a pile, so the true lore of ages is concealed and preserved in the chaff pile of folly and nonsense, until the saints of the Most High cause a separation.

We shall endeavor to make our theatrical performances a source of good, and not of evil. Rather than the latter, and rather than it should pass into the hands of the ungodly, I ask the Lord to let the whole fabric return to its native elements. It is our privilege and our duty to search all things upon the face of the earth, and learn what there is for man to enjoy, what God has ordained for the benefit and happiness of mankind, and then make use of it without sinning against him.

Our eyes are delighted in seeing, our ears in hearing. We behold the faces of our friends, we see the gems of intelligence sparkling through those outward windows of the soul; and what a blessing it is to see the countenances of our friends radiant with delight. Our senses, if properly educated, are channels of endless felicity to us, but we can devote them to evil or to good. Let us devote all to the glory of God and the building up of his kingdom, for in this there is lasting joy.

Man is of the earth, earthy; but the spirit is pure from heaven. This mortal existence must be prolonged by the use of food. Food that is good for the use of man is abundant in the elements, and God has endowed us with the ability to combine the elements, through the means of useful plants and animals, to supply ourselves with all we need—Should we refuse to avail ourselves of this means, hunger and nakedness must be our portion. Heaven will not perform the labor that it has designed us to perform. We must sow, reap, clean, and grind into flour our wheat, and make it into bread. Were we not to do this, we should go without bread until doomsday, and without clothing, if we wait for the Lord to make clothes for us. It is for us to search out the elements, learn how to combine them to make silk, wool, linen, cotton, and every other textile material that can be made into cloth, for the comfort and convenience of man.

When man is industrious, and righteous, then is he happy. Sin blights all true happiness, and throws a deep gloom over man's whole existence. Let us be righteous, and then learn to make ourselves comfortable and joyful in the possession of creature comforts. Man is always happy when he is righteous. The Lord will not build our houses and temple, after he has given us the elements and taught us how to build comfortable houses, magnificent temples, and commodious places of worship. Everything that is joyful, beautiful, glorious, comforting, consoling, lovely, pleasing to the eye, good to the taste, pleasant to the smell, and happyfying in every respect is for the saints.

Tight-laced religious professors of the present generation have a horror at the sound of a fiddle. There is no music in hell, for all good music belongs to heaven. Sweet, harmonious sounds give exquisite joy to human beings capable of appreciating music. I delight in hearing harmonious tones made by the human voice, by musical instruments, and by both combined. Every sweet, musical sound that can be made belongs to the saints and is for the saints. Every flower, shrub, and tree to beautify, and to gratify the taste and smell, and every sensation that gives to man joy and felicity are for the saints who receive them from the Most High.

There are many of our aged brethren and sisters, who, though the traditions of their