

REMARKS,

By President BRIGHAM YOUNG in the Tabernacle, in the afternoon, March 29th, 1888.

[REPORTED BY G. D. WATT.]

I am thankful for the privilege of again meeting with the Saints in this city, for the privilege of speaking to them, and of hearing others speak; and, in fact, I am happy in this life, which is a very excellent one, answering the purpose for which it has been ordained—a state of existence wherein to prepare for a better kingdom and a better life. We are now in a day of trial to prove ourselves worthy or unworthy of the life which is to come. We have reason to be thankful that the Lord has given unto us this opportunity and privilege of receiving truth and acting upon it for our own good, the privilege of increasing in knowledge, and in wisdom, in understanding and in all things pertaining to this life and to that which is to come. I often think that we are dull scholars, slow to comprehend things as they are, slow to believe, and slow to act in the right. We often act without wisdom, and often speak without consideration, causing grief and sorrow to our hearts. But we are here in this life to learn; we are in a great school, and if we are diligent and faithful, and fervent in our studies, then we have hope of being prepared to enter into an existence wherein we shall receive more than we can receive in this state,—where we can adopt in our lives principles of exaltation and progression faster than we can here. Let us apply our minds to wisdom in this life.

The Latter-day Saints who dwell in these valleys have left their all to gather with the Saints, and for the express purpose of preparing for the coming of the Son of Man. When we consider this, and then consider how we spend our time—the precious time allotted to us in this life—to me it is a matter of astonishment. Men and women for slight causes make shipwreck of faith; lose the spirit of the gospel, losing the object for which they left their homes and their friends. We are all searching for happiness; we hope for it; we think we live for it; it is our aim in this life. But do we live so as to enjoy the happiness we so much desire? There is only one way for Latter-day Saints to be happy, which is simply to live their religion, or in other words believe the gospel of Jesus Christ in every part, obeying the gospel of liberty with full purpose of heart, which sets us free indeed. If we will as a community obey the law of God, and comply with the ordinances of salvation, then we may expect to find the happiness we so much desire, but if we do not pursue this course we cannot enjoy the unalloyed happiness which is to be found in the gospel. To profess to be a Saint and not enjoy the spirit of it, tries every fibre of the heart, and is one of the most painful experiences that man can suffer. Let not the Latter-day Saints deceive themselves, let them not pursue a course that will bring sorrow to their hearts instead of joy and peace. Let them not flatter themselves that they will receive salvation in the Kingdom of God while living in the neglect of their duties. Unless we live our religion and sanctify ourselves by the law of God, we flatter ourselves in vain that we shall be made instrumental in the hands of God in preparing the way for the coming of the Son of Man, for the redemption of Zion according to the words of the prophets, for the redemption of the earth, for the gathering of the children of Israel to the lands of their forefathers, for the ushering in of the fullness of the gentiles, and the reign of universal peace. These are serious matters with me, and should be looked upon as such by all the people.

It is true that we are weak, feeble, frail and prone to wander from the paths of righteousness. We are made subject to vanity; still, it is our duty to bring into subjection to the law of Christ all the powers of our natures. If we thus subdue the wicked man that is within us, sanctifying the Lord God in our hearts, we may then begin to enjoy the glorious hope of joining the throng that will be gathered with the sanctified, and of being prepared for the coming of the Son of Man, when it will

be said, "Behold the bridegroom cometh, go ye out to meet him." Now, will we deceive ourselves and be found among the foolish virgins, with no oil in our vessels; and when the wheat and the tares are separated, shall I be found a tare or a wheat? Let us ask ourselves the question, am I a wheat or a tare? The proof as to whether we are tares or wheat may be seen in our lives; as it is written, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Again, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This is the proof, keep the commandments, observe the ordinances, and preserve the institutions of Christ's church inviolate, doing all things that are required of us, as unto the Lord, sanctifying ourselves before Him, and, "By this shall all men know that ye are my disciples, if ye have love one to another." By pursuing this course no person who is a true follower of Christ will be left without a witness, for, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." I am satisfied that no man can live faithfully according to the requirements of Heaven without having the testimony of the spirit that they are born of God; but if they do not live so, they have no such assurance; for the Lord is under no obligations to give them the witness of the spirit; but if they live as He requires them, He will fulfill unto them His promise. He is held to this according to His own word to His children that He would send unto them the spirit of promise, even the Holy Ghost which will show them things to come.

When I speak to the Saints I include myself. I profess to be a Saint with the rest of my brethren and sisters, and my public and private life is the proof whether I am truly a Saint or not. This is not all; but the spirit which I possess and communicate to the people is another proof, and the spirit which you possess and communicate to your neighbors is the proof by which you are known, as it is with myself. If we walk in obedience to the covenants which we have made with God and one another, we have the assurance that we shall walk no more in darkness, but in the light of life—in the light of the countenance of our Heavenly Father. Then we can bear witness that we are born of God, and testify of Jesus as being the Son of God, the only begotten of the Father, full of grace and truth; and we then can strengthen our brethren, and are prepared to speak the truth to a wicked world and call upon them to repent, and forsake their sins, return unto the Lord, seek salvation, and make their peace with God before it is too late.

A great many good people, who possess much of the Spirit of the Lord are naturally given to doubting, having so little self-reliance that they sometimes doubt whether they are Saints in truth or not. These often doubt when they should not. So long as they are walking humbly before God, keeping His commandments, and observing His ordinances, feeling willing to give all for Christ, and do every thing that will promote His kingdom, they need never doubt, for the Spirit will testify to them whether they are of God or not. There are some who are always fearful, trembling, doubting, wavering, and at the same time doing every thing they can for the promotion of righteousness. Yet they are in doubts whether they are doing the best possible good, and they fear and fall here and there, and will doubt their own experience and the witness of the Spirit to them.

As we are now partaking of the emblems of the body and blood of the Savior, I will refer to this ordinance of the house of God, and ask the Latter-day Saints to call to mind their own feelings on this subject, as a testimony regarding their faith and assurance. Do you delight to partake of the sacrament of the Lord's supper? Would you assemble yourselves together here, Sabbath after Sabbath, for the express purpose of partaking of the broken bread, and of this water that has been prepared, as a witness to God, our Father, that we have received the gospel of His Son, that we do delight in His words, and in keeping His commandments and requirements, thus testifying to our Heavenly Father, and to His Son Jesus Christ, that we are the disciples of Jesus? Would you leave your homes in the distant parts of the city to bear this witness and attend a meeting to observe this ordinance? The great majority of this people would do this Sabbath after Sabbath, month after month, and year

after year if they were left entirely to their own choice, without the interference of bishops and teachers, while a few would consider it not convenient to attend meeting, because the witness of the Spirit is not in them. Again, do we delight to call upon the Father in the name of Jesus—is it our joy and happiness to do so? Do we believe that He will hear our prayers, and that we shall receive benefit from our petitions to Him in the name of Jesus? Do we rely upon Him, and are we acquainted with His character in the least degree? Have we any knowledge of Him? Let us answer these questions in our own minds, that we may ascertain whether we do delight to bow down before Him to ask for the things which we need, and seek unto Him for His Spirit to guide us and preserve us from all danger, that we may not wander into by and forbidden paths and fall out by the way, but be kept constantly in the narrow path which leads to life everlasting. Is it our pleasure to do good to our fellow-creatures, by traveling far away from our homes and friends to preach the gospel to a perishing world? This applies to the Elders of Israel, and also to the mothers and daughters and sons of those Elders. Do they delight to part with their husbands that they may go and call upon the nations to repent of their sins? Is it a joy to them to bear the burdens of a family in the absence of their husbands, preserving everything they have left? Is it a pleasure for the Elders to travel among the nations without purse or scrip, traveling from people to people, and from neighborhood to neighborhood, submitting to the finger of scorn, and the abuse of the wicked and ungodly?

I will here say, however, that I have been treated kindly when traveling among strangers to preach this gospel. I do not know that I ever asked for a meal of victuals without obtaining it. Still, I have seen enough from the experience of others to know the real feelings, and to understand the desires of the ungodly concerning the Elders of Israel. They do not desire them any good.

If you can answer these questions in the affirmative, it is a testimony to you that you delight in the things of God, that you delight in building up His kingdom, that you delight in the Zion of the Lord as established in latter days. The answer of every faithful heart to these questions is, yes, I delight in these things; and these are so many evidences that they are of God. Do we delight to feed the poor and clothe the naked? We do. I am happy in my reflections, it is a source of gratification to contemplate facts as they are, and I can say of a truth that I have done more, probably a hundred times over, for my enemies in feeding, clothing and lodging them, and doing them good than they all ever did for me. Has a minister of religion ever passed through this country and been refused the privilege of speaking in any of our places of worship? No. Can the vilest of the vile enter into a house belonging to a Latter-day Saint and complain of suffering for food, and be turned away unsupplied? It is no matter whether they are Christian, Pagan or Jew, they can tarry over night and be made as comfortable as the family can make them, and they can depart in peace and safety. Can the Elders of Israel say this of the world? They can not.

Whether it is a credit to me or not, that is with the Lord, but He has given me the ability that whenever I have wished to receive favors from those who knew me not I have obtained them. I know it is the custom of many elders to say, "I am a 'Mormon' Elder; will you keep me over night?" and he is at once spurned from the doors of the stranger. Whether it is a credit to me or not, I never told them I was a "Mormon" Elder until I got what I wanted. I have thus stopped at many a house, and had the privilege of introducing the principles of our religion, and they have exclaimed, "Well, if this is Mormonism my house shall be your home as long as you stay in this neighborhood." When, perhaps, if I had said "I am a 'Mormon' Elder" at the first, they would have refused me their hospitality. I can say to the world they used me pretty well, and I have no fault to find with them in this respect. I have been abused sometimes by priests; but on such occasions I have ever been ready to defend the cause of righteousness and preach the gospel to all. The Elders of Israel have received more kindness from the infidel portions of mankind where they have traveled, than from those who profess Christianity.

[To be Continued to-morrow.]

NOTICE

IS HEREBY GIVEN TO ALL WHO ARE INDEBTED TO THE DESERET NEWS OFFICE for Subscriptions, &c., that Payment of the same after this date, is to be made to **GEORGE Q. CANNON**, the present Editor. April 1, 1888.

BRIGHAM YOUNG.

[Special to the Deseret Evening News.]

By Telegraph.

San Francisco, 2.—Late Arizona advices confirm the reported abandonment of the La Paz reservation by the Apache and Mohave Indians. The savages have commenced active hostilities in Eastern Arizona, and the inhabitants call on Gen. Halleck to station more troops in that section. Great numbers of stock are run off or killed by the Indians.

Idaho advices to March 28th say the Ida Elmore and Golden Chariot companies, in the Owyhee district, are strongly fortified in the mines, and several collisions have occurred underground, which have resulted in the killing of J. C. Holgate, of the Golden Chariot, and Frank Meyer, of the Ida Elmore, and the wounding of a number of others. It is expected fighting will soon commence above ground. The parties number fifty well armed men on each side. The authorities are endeavoring to quiet the difficulty.

Washington, 2.—The attendance at the impeachment trial has greatly diminished. The galleries were not half full at the opening of the trial, though many came in during the afternoon. Drake offered an amendment to the seventh rule, providing that the vote shall be without division on questions of law and evidence, unless the yeas and nays are demanded by one-fifth of the Senators, or by the Chief Justice. The amendment was laid over for one day.

Congressman Terry, of Michigan, corroborated the evidence given yesterday in regard to the interview between Thomas and Secretary Stanton. Gen. Emory, commander of the District, testified in regard to his interview with the President, an account of which was published at the time. Wilson offered additional documentary evidence, including a correspondence between Gen. Grant and the President relative to disobeying the orders of Secretary Stanton.

Stauberry made the point that the President's letter was not evidence in the case, unless all the correspondence referred to therein was produced. After some argument on this point, the Senate refused to sustain the objection, 20 yeas, 29 nays. Col. Wallace, commander of the garrison at Washington, testified relative to the interview he had with the President on Feb. 23d; but nothing important was elicited. Court took a recess.

After reassembling, W. E. Chandler, late Assistant Secretary of the Treasury, testified in regard to the manner in which money was drawn out of the Treasury. He knew of no means by which money could be drawn out for the War Department except on an order from the Secretary of War, signed by the President.

Evarts desired to know the object of this testimony. Butler replied that he wanted to show that the President put Edmund Cooper, the present acting Assistant Secretary of the Treasury, into that position for unlawful purposes. Evarts made the point that the testimony was irrelevant to the case. After arguments on both sides, the Senate refused to admit the evidence, 23 to 26.

Washington. — Samuel Strong was brought before Chief Justice Carter, of the District Court, charged with being a fugitive from justice in Virginia. Some days since he was brought before Judge Fisher, who discharged him on the ground that Virginia was not a State in the Union, therefore Governor Pierpont's requisition could not be recognized. Subsequently a requisition was received from Gen. Schofield, asking that Strong be delivered to an authorized agent and handed over to the First Military District for trial. The point was, whether Strong should be surrendered on the requisitions. Justice Carter said that a very important question was involved, and he desired further time for consideration.

Berlin, 2.—The naturalization treaty, just concluded with the United States, has been finally ratified by the Federal parliament. Bismarck stated the compact clearly at all points, and hereafter no native of Germany, naturalized in the United States, will be molested on account of his obligations to the parent country. Chicago.—Owing to a difficulty in the