

# THE DESERET NEWS.

TRUTH AND LIBERTY.

NO. 38.

GREAT SALT LAKE CITY, WEDNESDAY, NOVEMBER 23, 1859.

VOL. IX.

[For the Deseret News.]

## HISTORY, ROMANCE, AND POETRY.

They came to meet their mother's voice,  
Three forms in childhood's mould;  
One with locks like the ebon night,  
One with the curls of gold,  
One with the fair hair smoothly drawn,  
O'er a brow like the Alpine snow;  
The seal of heaven on her white cheek,  
And a timid voice, and low.

"Mother," the eldest lifted up  
Her noble, earnest face,  
"I saw two youths in manhood's pride,  
Struggle to win a race;  
The youngest had the fleetest foot,  
But tripped in his haste and fell;  
The other went with a sure, firm tread,  
And he won the race right well."

"Mother!" those dark, strange eyes were bright  
With thoughts she could not speak,  
The rich blood swept her brow, and then  
Stayed on her burning cheek;  
"Mother! the one with the hast'ning step,  
Had surely won the race,  
But his rival's treachery stayed his foot,  
And the plodder took his place."

"Hush! sister hush! the race was won  
By him who claimed the prize;"  
Her sweet lip quivered, and the tears  
Stole in her holy eyes;  
"But mother, he was proudly bright,  
From whom the prize was kept;  
I watched him with a bounding heart,  
And when he fell I wept."  
The mother cast a glance of pride  
Upon her eldest born,  
And kissed the brow of wild Romance,  
So regal in its scorn,  
Then folded her, the fair haired child  
So close in her embrace,  
And gazed with deep and earnest love  
Upon her angel face.

"Ah! widely sundered are the paths  
That ye are doomed to tread;  
I read your future in the words,  
Your thoughtless lips have said;  
Thou maiden of the earnest brow,  
Will tread the path of right,  
Unshrinking in life's darkest hour—  
Undazzled by its light.

"And thou Romance, ah well I know,  
Strange wilds thy foot must press,  
Thou'lt know how sweet life's joys can be,  
How bitter its distress;  
But thou," the mother's lips were pressed  
Close to that cheek of snow,  
Fragrant, thou wast born to speak,  
To suffer, smile, and go.

S.E. CARMICHAEL.

G. S. L. CITY, Nov. 1859.

## REMARKS

By President BRIGHAM YOUNG, Tabernacle,  
Oct. 8, 1859.

[REPORTED BY G. D. WATT.]

With regard to the High Council, I wish to make a suggestion which has just occurred to me. It seems to me best, in voting for the authorities, to pass over their names for the present. I do not think there is much fault to be found with the High Councilors now in office. We are willing to give them credit for all the good they have done, and we do not wish to know anything against them, although some of them have injured themselves more than they have others. Solomon declared, "Better is a poor and wise child, than an old and foolish king, who will no more be admonished." This is a true saying, and I wish to apply it, in some respects, in the present instance. In the remarks I shall now make some may think that I am quite plain spoken and frank with my brethren; grant it, so also I am with myself.

When I was baptised into this church it was in its infancy; although a considerable number had been baptized before me, and many of them were older when they were baptized than I was. They improved, their minds expanded, they received truth and intelligence, increased in the knowledge of the things of God, and bid fair to become full grown men in Christ Jesus. But some of them, when they had gained a little spiritual strength and knowledge, apparently stopped in their growth. This was in the eastern country, and but a few years passed before the fruit trees began to cease bearing fruit. The cherry and plum trees where this work commenced began to fail in fruit bearing, and the black bunches began to increase on their trunks and branches, caused by the depredations of insects which destroy the sap and life of the trees. The apple tree also has nearly ceased bearing in that and the adjacent regions. One of our old neighbors, whose name is Allen, says that good apples have for years been very scarce in that country where, to my certain knowledge, they used to be excellent and abundant. And in the few that mature a worm is generally found at the core. So it has been with many who embraced the gospel in that country; like the fruit trees, they have

ceased to grow and increase and bear the fruits of the Spirit.

It is a common adage, "Old men for counsel, and young men for war." Until men born in the Priesthood grow old therein in faithfulness, I would say with comparatively few exceptions, young men for counsel, and young men for war. For knowledge and understanding I would rather, as a general thing, select young men from eighteen years of age, the sons of men who have been in this church from the beginning, than to select their fathers. Their minds have been but little if any trammelled with erroneous traditions and teachings. Let the yoke of the gospel be put upon those young men. Br. Joseph referred to in his remarks—who have been sowing their wild oats for years—and they are generally better and more correct in the offices of the Priesthood than many of the gray haired fathers. They understand more about God, about Jesus Christ, and the government of God on the earth than do many of the fathers and grandfathers.

It never hurts my feelings to see young, exuberant life and animation manifest themselves, but I do not like to hear swearing—to that I strongly object. I also strongly object to their getting drunk; to their pilfering their neighbor's property, and to their doing any thing else that is wrong. I love to see our young men wide awake—ready for anything in the line of right—having their minds bent in the channel of truth. They learn the truth from their childhood, and know but little else, if their parents have done their duty in properly directing the growth of the young branches. Their wild, foolish, childish, boyish caprices will occasionally be exhibited, but when those pass off, you find in them a solid basis of truth and good principle. Some few of those who give rein to their wild and foolish notions, and seemingly give themselves up to destruction will meet hard times; suffering and trouble will arrest them in their wild career, and then they will begin to enquire after their friends. They will seek those whose bosoms are filled with compassion and good will towards them, will cease their follies, and their friends will rejoice over them in their efforts to become good and wise. Do not be discouraged about the follies of the young.

I know that parents are often much troubled about their children. I have heard many relate their troubles and sorrows in this respect, though they are comparatively trifling unless your children disregard all your tender solicitude and wise counsels and examples and, when arrived at maturity, forsake you and go headlong to destruction, when you will think that you never had any trouble until then. The want of bread for them in their infancy was no sorrow, when compared with such a trial. Parents, you who continue to live the life of a true christian, and are filled with faith, virtue, and good works, I promise you in the name of Israel's God, that you will have your children, and no power can rob you of them, for all will be saved, except the sons of perdition. If they go to hell you will have the privilege of dragging them from there, if you are faithful. That is the promise made to Abraham. You are aware that the children of Israel acted as badly as the devil could make them, and the Lord afflicted them in this life, because of the promise he made to their father Abraham that he would save his seed.

You may inquire of the intelligent of the world whether they can tell why the aborigines of this country are dark, loathsome, ignorant, and sunken into the depths of degradation, and they cannot tell. I can tell you in a few words. They are the seed of Joseph and belong to the household of God, and he will afflict them in this world and save every one of them hereafter, even though they previously go into hell. When the Lord has a people he makes covenants with them and gives unto them promises; then if they transgress his law, change his ordinances, and break the covenants he has made with them, he will put a mark upon them, as in the case of the Lamanites and other portions of the house of Israel; but by and by they will become a white and delightsome people.

Brethren, I wish you to understand things precisely as they are. We shall dissolve the present High Council of this Stake. Many of them are far advanced in years, and some of them live at considerable distances from this city. They have labored according to the best of their ability; but I would like to see men who never become so old that they cannot learn. I desire to see everybody on the track of improvement, gaining all the knowledge, power, and advancement possible for them to gain and possess. But so it is, many of the first members in this Church appear as though they never could keep pace with the times, increasing in the knowledge of the truth and improving thereupon.

I will tell you how to expand and increase, as far as I know. Let your whole soul, affections, actions, wishes, desires, every effort and motive, and every hour's labor you perform be with a single eye to the building up the Zion of God on the earth. If you will pursue this course, you will learn every day and make advancements every hour. But when you so love your property as to quarrel, and contend about this, that, or the other trifling affair, as

though all your affections were placed upon the changing, fading things of earth, it is impossible to increase in the knowledge of truth. The thrones and kingdoms of earth are frequently changing hands. Adventurers rise up or go forth and establish new governments, and in a few short years they are cast down to give place to more successful powers. All earthly things are changing hands. The gold, the silver, and other property pass from my hands to yours, and from yours to the hands of others. Shame on a people that place their affections upon this changing matter. Love God and the things that change not.

I have a little more counsel that I wish to give during this Conference, and you may tell it to your Presidents, Bishops, High Councilors, High Priests, Seventies, &c. My counsel to the Elders of Israel is to let whisky, brandy, and other strong drink alone. I will tell you how drunkards appear to me. Although I have been a man of the world, yet I have never seen a moment, since I thought I had a character or had to establish one, when, with very few exceptions, I would count them worthy, in regard to moral character, to wipe my shoes upon, figuratively speaking. I would not abuse them, but I would give them something to kill the life of the liquor, and, when they were sufficiently sober, ask them if they did not think they were extremely foolish. Probably scores, who are not here, are drunk now; and it is my positive counsel and command that drinking liquor be stopped. If I had the influence the world gives me credit for, I would not have a single drunkard, thief, or liar in this society. I do not profess to have that influence, but I can raise my voice against those evils.

In the name of the Lord Jesus Christ I command the Elders of Israel, those who have been in the habit of getting drunk, to cease drinking strong drink from this time henceforth, until you really need it. But some may think they need it as soon as they go out of this house. Let me be your physician in this matter. So long as you are able to walk and attend to your business, it is folly to say that you need ardent spirits, to keep you alive. The constitution that a person has should be nourished and cherished, and whenever we take anything into the system to force and stimulate it beyond its natural capacity, it shortens life. I am physician enough to know that. When you are tired and think you need a little spirituous liquors, take some bread and butter, or bread and milk, and lie down and rest. Do not labor so hard as to deem it requisite to get half drunk in order to keep up your spirits. If you will follow this counsel you will be full of life and health, and will increase your intelligence, your joy, and comfort.

As I have already requested, I now again request the authorities of this Church in their various localities, to sever from this society those who will not cease getting drunk. If you know a man to be guilty of pilfering, or any species of dishonesty, disfellowship that man in his Quorum, and let his Bishop cut him off from the Church. I have no fellowship with thieves, liars, murderers, robbers, whoremongers, nor any such characters; I never have had, and I hope I never shall have. [The congregation exclaimed "Amen."] If I had the influence that the wicked accuse me of, I would straighten up the perverse among this people, and bring that Zion we see in vision. They would either repent and do right, or go where society is more congenial to their evil habits and practices.

Brethren, I desire to so live that I can remain with you until my work on the earth is finished. But were I as good as you wish me to be, I could not. Br. Greeley says that Brigham appears to be in no hurry to get to heaven. No, I wish to stay here and fight the devil until he is bound, and all wickedness is cleansed from the earth, and it is made ready for Christ to come and receive his right. And it is for us to be ready to abide the day of his coming.

May God bless you: Amen.

## EXHORTATION

By ORSON PRATT, September 18, 1859.

REPORTED BY G. D. WATT.

I have been extremely gratified in the remarks that have been made by brother Gates. The instructions which he has given us have been imparted, as I believe, by the gift of the Holy Ghost. I feel truly grateful that we live in an age of the world when we can receive instructions by the power and wisdom of that Spirit which searches all things—that Spirit that understands all things, and discerns the thoughts and intents of the heart. All other preaching is vain. I can say, with him, that it is one of the greatest pleasures of my life to speak, when I can have the Spirit of the Lord to assist me; without it I would rather do the hardest kind of bodily labor. Indeed, I do not think that it is the privilege of any of the servants of God to speak in the name of the Lord, without that Spirit. But I have often times thought that no person who was living according to the commandments of God, could rise before a congregation of Saints like this before me, and open his mouth in humility, and simplicity of heart, but what the Lord

would give him something to say. It is through the united faith of the people of God—through that confidence which they have in the Being whom they worship—that He, for their edification and benefit, will grant His spirit unto his humble and faithful Saints. But we often times deprive ourselves of the blessings and enjoyments, which we might receive, through the darkness of our minds—through our selfishness—through our neglect of keeping the commandments of God—through our disobedience, and through the abundance of cares and perplexities with which we have to contend in this mortal existence. All these things have a tendency, more or less, to darken the understanding and drive away from the heart that peaceable spirit which whispers peace to the minds of the sons and daughters of God. I often reflect upon this subject much, and inquire in my own mind, and try to search out some of the causes of our being so far beneath the privileges which are guaranteed to us in the gospel of Jesus Christ. It is not because the promises of God have failed. It is not because we are not worshipping the same Being whom the Saints worshipped in ancient days. It is not because there are insurmountable obstacles in our way; but the cause lies in our ourselves. We are the individuals that shut out this light of heaven—this light of truth that would otherwise shine upon our understandings. Do you ever compare yourselves with those people that we read of in ancient times that were called the people of God? I mean some of the best of them. Not but that there were individuals who lived then, professing to be the children of God who were just as imperfect in their ways, and doings, and conduct as what some of us are. But then, there were others who lived in ancient times who were far in advance of us; they attained to greater faith and to greater privileges than what we enjoy.

Where is there a servant of God in all the church of Latter Day Saints, that has enjoyed the same privileges that many of the first of the servants of God did 1800 years ago on the eastern continent? There are scarcely any. Have we beheld Jesus face to face? Have we conversed with him, as Peter, James and John, and the others of the Twelve did in that day and age of the world? No, we have not; there may have been some few exceptions. Have we attained even to the blessings of the Lesser Priesthood, to say nothing about the higher blessings of the greater Priesthood. What are the blessings promised to the Lesser Priesthood? They are, not only to hold authority and administer in the name of the Lord in temporal things, and administer in certain outward ordinances, but there are privileges that the Lesser Priesthood enjoy, for exceeding those temporal administrations; they were to have the privilege of conversing with angels. Did you ever reflect or realize how great a privilege this is?

Is it not a great privilege to go before the Lord and receive the ministrations of angels, and instructions from their mouths with regard to what should be spoken to the people? But a very few of the Lesser Priesthood who sit under the sound of my voice, or who are to be found upon the whole earth have attained to this privilege. If the Lesser Priesthood have not attained to it, let us inquire concerning those that hold still higher authority; concerning the Elders, Seventies, High Priests, the Twelve, the various Bishops, and the various Authorities and presiding Elders over different branches and settlements. Have they even attained to the blessings of the Lesser Priesthood? No. With the exception of a very few individuals who may have come up to their privileges, who may have had the visions of eternity opened to them, and may have conversed with angels, and received instructions with regard to their callings, and duties, and what they shall say to the people; but, with the exception of these few individuals, the others are away in the back grounds. And when we come to speak of the higher privileges, beyond that of receiving the ministrations of angels, you can scarcely find a man in all the latter day kingdom that has come up to them; I have not, I speak it to my shame, and I speak it as brother Gates spoke concerning himself with shame, that I have not attained to the privileges that pertain to the Higher Priesthood. What are these privileges? They are plainly laid down in the word of God. Those holding that Priesthood have the privilege not only of receiving the ministrations of angels, but to have the heavens opened to them, and to behold the face of God.

Now, no man without the Spirit of the Lord resting upon him to quicken him in body and mind can have this great and exalted privilege, to behold the face of God the Father who is in the heavens. But a few have attained to this great and exalted privilege. Are there not some reasons—some causes? Have we not been members of this church, some of us for sixteen, eighteen, or twenty years, and some of us for twenty-five, and almost thirty years? It will be twenty-nine years, to-morrow, since I was baptized into this church; and I feel ashamed that I have not made greater progress in the things of the kingdom of God, when compared with the promises that have been made to us. Notwithstanding all