

cause Brigham Young pointed his finger and said stop, and we stopped? Were any of you fired on? 'No. Their men were told not to fire on us and they did not; but Brigham only said stop! and we stopped.'

It is the first time for a long while that the principles of righteousness and truth have withstood the powers of darkness; yet it has here so far. Upon what principle? Upon the principle of union, faith, purity, upon the principles of obedience to the laws of the Priesthood which are the laws of God, and because we have honored God thus far, he has honored us. And what shall we do to continue his protection with us? Continue to improve, progress in doing right, obey counsel, live our religion and seek to carry out the designs of the Almighty and his representatives upon the earth. And if we do these things, in the name of Israel's God, we shall arise and flourish, and Zion will become a terror to all nations.

Do you not feel a little of it in your bones—of that spirit growing and increasing? and you feel as easy as can be. I was thinking the other night, there are those poor devils out yonder shivering and shaking in the cold, and we are acting as though there were no armies, and as though there were no United States, and we, but a little handful of people, are dancing, and rejoicing, and praising God, in security. There is a spirit of peace here, and all is right and well. How will that be maintained? By virtue, righteousness, purity, and obedience to the laws of God, and carrying out his designs.

I pray that God may bless you, and guide you on in peace that we may be saved in his kingdom, in the name of Jesus Christ: Amen.

DISCOURSE

By Pres. Joseph Young, Tabernacle, Jan. 3d.

[REPORTED BY G. D. WATT.]

Br. Kimball has given me a text, which I will name: 'Life, liberty and the pursuit of happiness.'

The first word of this text is 'life.' If you will accept of it, I would speak a few words upon 'life.' The Scripture says that 'life and immortality are brought to light by the gospel.' The life spoken of here is eternal life, but the life that is spoken of in the declaration of our fathers pertains to this world.

I think very few instances have occurred of individuals having terminated their natural lives, feeling that they had finished all the work upon the earth they desired to accomplish. It is said in the Bible that such and such individuals were gathered to their fathers after having lived many hundreds of years. Most probably these men held the Priesthood and accomplished the work on the earth which was ordained them to do, and, like Enoch, they received a fullness of joy. With us in this generation it is not so; very few individuals now live until they are satisfied with life; men in our day, and for many generations back, do not even live out the appointed time of human life.

There is not a Latter Day Saint here but what desires to perpetuate their lives; but do we understand the elements of our existence, so to control the natural laws that govern us as to prolong our lives to an old age and be filled with a fullness of joy when we depart this life? I can answer that question. No, we do not, many of us, understand them. Thousands of this people die prematurely, and good Latter Day Saints, too.

Men generally do not at present understand the principles of life; they do not understand the elements of their own being nor the principles that will perpetuate their existence, consequently, when they transgress any of the laws of nature and thereby cause disease, they are as perfectly ignorant of the remedy to apply.

We often apply medicine and nursing, but to no effect. What is the matter? We do not understand the nature of the disease, and cannot know the remedy. Some send for the physician and he administers some supposed antidote, but all to no purpose; or, if it takes effect at all, it is, perhaps, to hasten the dissolution of the mortal tabernacle.

Now let me ask you, when you are filled with the Holy Ghost, have you any pains in your bodies? When your minds are lit up, when you feel light, buoyant and filled with the power of God, are your bodies, at such times, in pain? No; the pain is done away, every unpleasant feeling is gone; and all I sense now, says such an individual, 'is heavenly; my heart is buoyant, my spirit kind, and everything appears pleasant and agreeable to me, and more lovely than I ever saw it in this world.' You then see the Lord in all his works, his Spirit is resting upon you.

Is there any way by which you can cherish and foster this blessed atmosphere around you continually? Yes, we have the keys, the power, the means to come into the presence of our Father and throw back and overcome those influences that would afflict us and darken our minds. Why do we not do it? It is because of the naturally sluggish, drowsy, supine feeling that seems to be natural in man; but let a gold mine be opened in these mountains—gold, which is only one of the conveniences of this life, to answer as a currency or means of exchange—yet, so desirable is it in the eyes of some men, what would he not undertake to obtain it? They would travel through hell and brave every danger, in order to dig up a little of this shining ore, which appears to them more desirable than anything in the world.

Gold is an earthy substance and should be our servant to beautify and adorn the habitations of Zion and to be laid in the streets of the New Jerusalem for the Saints to walk upon. Yet how bewitching it is to the human mind! Is it worth the affections of men who have a more noble object in view? No, we should never let a second thought be bestowed upon it, only as it will serve the kingdom of God; yet we will do almost anything to get a little of it. How enchanting it is!

That which is before us is more precious than gold or rubies; it consists in the treasures of wisdom and knowledge that spring before us in vision, and the realities of the eternal worlds. Many have sold these for the gold of California; for that shining dust they have bartered away this eternal treasure and they have gone headlong over the battlements of the kingdom of God. Who wants to follow them? When I trace them, my mind is led to an awful abyss; I shrink back and do not want to look into it; it is chaos of despair. Such persons are past redemption.

But we are in search of life and the full enjoyment of it. Every man in this church ought to live four score years and ten. The diseases that are in the atmosphere we breathe and that are engendered by ignorance of the elements of which we are composed, hurry the human family to the narrow house, and they do not take any particular pains to acquaint themselves with the principles which will continue their lives. Life is desirable, it is to be fostered, nourished and cherished, that we may fill up the measure of our creation and have a fullness of joy.

Paul says, 'the law of life in Christ Jesus has made me free from the law of sin and death.' Life and liberty are connected together. I sometimes visit the sick. Says I, 'What is the matter with you?'

'O I am sick.'

'What is the cause?'

'I do not know.'

'Are your stomach and bowels regular?'

'No.'

'Have you taken any medicine or used any measures to remove this disease?'

'No; I thought I would send for the Elders for I do not believe in the doctors; I would rather call upon the Lord.'

Let us look at this thing. There is a class of people here that do not believe in sustaining professional doctors. I am one of them. There is a certain class of people, again, in this community, when they are sick, the very first motion they make is to call upon a doctor as quick as possible. Which of these two classes are right? Neither of them. I will not say that I would not send for a doctor in some instances, for example, to perform some difficult surgical operation, if I knew he was a good surgeon; then there are instances of sickness in which I would not send for a doctor, because I understand the nature of the disease and know how to treat it, as well and better, perhaps, than any doctor, and, aided by the blessing of the Lord, I can check it, and that is my duty. But, if I have the Spirit of God dwelling in me, my tabernacle is not very apt to be diseased.

'But,' says one, 'I am diseased all the time.' You may have brought your disease into the world with you, or from the country from which you have immigrated, and, coming into a healthy climate, as this is, you feel the disease moving about in your system and it sometimes appears in a form which you call the erysipelas. If it does not come out to the surface what is to be done? Purge it out by restoratives and by conforming, in your eating, drinking, exercises, &c., with the known laws of health.

'But the power of God will do it,' says one. Can you get enough to do it?—all right. If you were alone upon a desolate island of the sea, or if you were alone anywhere else and should be taken sick and none to minister to you, then you might, in all propriety, call upon the power of God and he would interpose, fill you with his power and remove all obstructions; but when at home and among your friends, who can get you thousands of barks, roots and herbs that, if properly administered, would be all-sufficient, the case is different.

God has ordained that simple remedies should be used in cases of sickness. He has not ordained that whole families should go to their long homes, before they have done their work, because they have not made use of these things. Use with wisdom and skill the simple herbs and roots which God has wisely recommended, cleanse your stomachs and throw all obstructions to the surface, if you can, and when you have got them there, do not drive them back again, but keep them on the surface continually and, by and by, you will be cleansed and become sound. That is the way to invigorate your tabernacles.

A man will take cold by sitting in the draught of an open window, whereas if he went out into the open air he would not be so liable to take cold. The causes that lay the foundation of disease and death in our systems are often simple and unnoticed. Let the blood be purified, the stomach cleansed and the whole system kept regular; then be temperate in your habits, never eat too much, but always leave your meal when you feel a good appetite. When the stomach is overloaded it becomes weak, and this is the cause of dyspepsia; this produces either a loathing of food, or an avaricious appetite. Take what nature requires when you eat, and if you want more, take it at another meal.

To drink a great deal of cold water when you are over-heated is not good. A great deal of whisky is not good for you. Strong coffee is very hurtful to the human system. There is more poison in that than in almost anything else in the world that is used by man as a beverage. Burning of the raw berries evaporates this poison to a great degree, but after you have done that and drank a strong cup of coffee, you may feel the effects of it throughout the system for a whole day; the stimulant is very powerful.

We are subject to extremes in our eating, drinking, sleeping and exercises. I have often said that a man's course is so liable to excess he is never on the path of life only when he crosses it. Let a man pursue the course God has marked out for him and he is immortal until he has finished his work on the earth.

Jesus Christ says, 'he that liveth and believeth in me shall never die.' Do you believe this, Matthew?

'I believe you are the Christ, but I can hardly swallow that!'

You will not find the term death applied to the Saints in the Scriptures, but it is said that they slept with their fathers. When it was told Jesus that Lazarus was dead, he said, 'our friend Lazarus sleepeth.' They did not understand him. Then said he plainly to them, 'Lazarus is dead, and I am glad, that the power of God may be made manifest, that you may believe.' Jesus touched him and brought him again to life and action; then he took occasion to say, 'he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die.'

The Scripture again says, 'blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power.' The Saints have no pains in death, and the pangs the wicked have are in consequence of their nature never having been renovated by the power of the gospel. I believe I suffered as great a pang when I came into this church as I ever had or shall have. I gave my natural life up when I went into the waters of baptism and arose in newness of life and felt the power and life of God from that time, and it has brought to me a feeling that when I die I shall pass out of this body as into a tranquil sleep.

I believe there is such a thing as a man's traveling through this life—if he begins early and has proper understanding, knows how to govern his body and bring all his feelings and passions into complete subjection—and never tasting of death; but, to say that this people can all attain to this, is another thing. We were raised in different parts of the world, we have had our different traditions, prejudices, creeds, feelings, weaknesses and infirmities, all of which we have inherited, and we have got to lay these bodies down to sleep in the dust.

Spiritual life is to enjoy communion with God. If all our Elders were taken from the earth, who is there here that could stand and declare this testimony to the world? These men who have spiritual life in them, who drink at the fountains of life and who fill their hearts every day from the well springs of life eternal that God has opened in them. If there were no other men upon this footstool who could tell the people 'Mormonism' is true and preach the gospel, they can do it. Jesus said to the woman of Samaria, 'whosoever drinks of that water shall thirst again, but he that drinks of the water I shall give him shall never thirst, but it shall be in him a well of water springing up to everlasting life.'

The spiritual life that this people ought to enjoy will give them power to know for themselves many things without asking Br. Brigham or Elder, or Daniel. There are a thousand truths I know just as well as anybody in the world. You know what the keys are; make use of them and draw from heaven. I can have it just as well as anybody in the world, although I am only one individual.

How is it I know the law that should govern my family? I know when my child is obedient to me and I know when he manifests disobedience, and I know it in my wives. It is my duty to know what kind of spirit rules and governs in my habitation; that is spiritual life, and the fountain of it is here; it opens wide and broad and extends to all the world and not to this people alone. There is an universal spirit in the gospel that seeks the salvation of our fellow creatures.

We should have spiritual life in our souls and get rid of the weakness of the body and the imperfections that stand between us and holy beings that stand ready to minister unto us. There is a fountain opened in these valleys; these sterile valleys; here are the Saints moored in peace with their flocks and herds, their fields, gardens and vineyards, wives and children, and we ask no odds of the devil. I feel glad and rejoice exceedingly in this, every day of my life.

I want to speak a few words about freedom, that is, liberty. What is liberty? Do I enjoy it? No, not in its fullness; because, if I did I should be perfectly made free in my spirit, clothed with the power of God, standing in the light of His countenance, basking in His smiles and be above earth in my feeling—sanctified in my affections altogether and filled with the Holy Ghost. What is liberty? It is freedom. What is freedom? It is deliverance from every bondage.—Burke said that men of corrupt minds cannot be free; it is so ordained in the very constitution of things. Why? Because, says he, 'their passions forge their fetters.' It is just so with the Latter Day Saints. Your passions, as far as you let them, rise and have the pre-eminence, so far you are bound. I have seen men twist up as it were, into a knot, and rage and foam in anger. Were they not tied up? Yes, their spirits were bound the moment they gave way to their passion.

A man that is free in God, who is cut loose once by the Holy Ghost and whose every desire is to glorify God, is like God himself in the midst of his brethren; the liberty of Christ raises him above the earth; his appetites are sanctified and all his feelings are sanctified and are full of the freedom of the gospel.

If a man comes along and abuses you, and you are filled with the Holy Ghost, you smile upon him, and say, 'you are angry brother,' and rise above the spirit in that man, and reason with him and you quell him down, if he is any part of a man, and he is ashamed of his own spirit; but you catch that spirit, and you are like him. Every man is in bondage inasmuch as he is not sanctified to God.

A man requires the Spirit and power of God to enable him to resist every temptation and have an element about him that is pure. When such a man is assailed by wicked beings, he has an influence with him that raises him far above his enemies. He has no malice in his heart, the spirit he enjoys is sweet, and no one can disturb the repose of his mind; he has communion with God and angels and does not suffer himself to be overcome by temptation. That is freedom of spirit. I do not care if he is naturally blind, if he has the eyes God gives him, he sees everything.

This is the third day of the year 1858; another notch on the stick of time is gone and we have lived as we have, and according to the deeds done in the body, so every man shall be judged. How shall we live this year? When the new year came in I went into our little hall and spent that day about right, felt well at night and had a desire in my heart to live every day in this year as I ought and not have to look back and say I am sorry for my misdeeds.

Now, when to-morrow morning comes, down with your washing, knitting and mending, and let nothing stand between you and your spiritual duty; prostrate yourselves in the morning, saying, I am here, Father, I want to have thy Spirit, thy power and grace to act this day as I ought; and if you ask him in faith, believing his promises, he will pour his Spirit upon you, as rain on the early mown grass, until you are filled with faith and wisdom and feel just as happy as a king upon his throne. I pray God to bless you, in the name of Jesus Christ: Amen.

BUSINESS NOTICES.

TO ADVERTISERS.—Advertisements to insure insertion in the current number must be handed in on Monday.

J. L. HEYWOOD,

HAT, Cap and Muff Manufacturer
17th Ward. WANTED in exchange—all kinds of Furs, Sheep and Lamb's wool; also all kinds of produce, County and Territorial orders.
21-11

Take Notice and Save Costs.

ALL Persons indebted to James S. Kimball, late deceased, are requested to call and settle the same without delay with me, as I have the settlement of the same.
42-1 JOHN B. KIMBALL.

THE PUBLIC

ARE hereby forbidden to pass and repass over the land known as Dr. Richards' pasture, and lying between the ten acre lots and Jordan river. Such as transgress this prohibition will be liable to prosecution for trespass.
31-11 BRIHAM YOUNG, FRANKLIN D. RICHARDS.

Brand Sheets! Brand Sheets!

NOTICE is hereby given that the Brand Sheets, now neatly bound, can be had by calling at the President's Office, price \$1 cash or wheat at cash price taken in payment. Persons having cattle estrayed, or those purchasing, will find it to their advantage to have the Brand Sheets by them for reference.
49-1 H. B. CLAWSON, Recorder of Brands.

ENGRAVING SHOP.

AT J. M. BARLOW'S, 1st door east of the Deseret Store, where all kinds of engraving may be done. Names engraved on guns, watches, rings, spoons, knives, &c. Public Hands and others please take notice. Any kind of available pay taken. Terms moderate.
25-11 DAVID MACKENZIE, Engraver.

DENTISTRY.

ALMERIN GROW, Surgeon Dentist, office and residence, No. 7 Taylor's Buildings, South Temple street, G. S. L. City, where he will be happy to wait upon all who may favor him with their patronage. Teeth cleaned and separated, filled or plugged; Extracted and inserted in a scientific and workmanlike manner, on reasonable terms, and all kinds of produce taken in payment.
43-3m

HATS! HATS! HATS!!

JOHN TATTON wishes to inform the inhabitants of Utah Territory that he has commenced the Hat Manufacture in the 14th Ward adjoining the New Court House east, where by strict attention to business and by the extensive knowledge he has acquired in the art, he hopes to give full satisfaction to those who will give him their patronage.
N. B. WANTED—Beaver, Otter, Fox, Wolf, Hare Skins and Lamb's Wool, for which he will pay good prices
40-3m

NOTICE.

OWING to the absence of so many of the citizens who were indebted to the late firm of Livingston, Kinkead & Co., they were unable to make collections of debts due them. To accommodate both parties we advanced Mr. Bell the means for the same, and the debts have been transferred to us. We therefore earnestly request such as know themselves indebted, as above, to call and pay the same. Cattle will be received.
39-2m WM. H. HOOPER.

NOTICE.

IT IS NECESSARY that I should close my business as speedily as possible. I therefore ask all persons who are indebted to the late firms of J. M. Horner & Co., Hooper & Williams and W. H. Hooper, to come forward and pay their debts. I have given much indulgence to the persons who owe me, and I truly hope this notice will be responded to. I will receive in payment the following: First: cattle. Second: grain, hay, hides and pork; but shall expect all persons who have cattle and no money, to pay in cattle. I hope this call will be attended to without exception.
39-2m WM. H. HOOPER.

Look Here Everybody!

I HAVE Removed my Goods to three doors west of Jennings and Winders' Meat Market, where I would be pleased to see all who wish to buy goods, and particularly those who have little tickets in the drawer which were to have been paid 'to-morrow,' and have now been due from six to twelve months.

P. S. Those who have forgotten that they are owing me will probably find their names with the amount of their indebtedness in a list at the post office door and in the 'Deseret News,' if not attended to immediately, for I am tired of continually dunning.
42-12 JNO. B. KIMBALL.

MY LAST.

THOSE indebted to me take notice that I will receive on your notes and accounts which I hold Territorial scrip or grain at Tithing office labor price, or tithing order, if paid within thirty days from this day. Take notice further, if not paid by that time I will allow only cash price for grain after that date, and I would feel grateful to my friends if they would respect my demands enough to call and settle. I will take stock of any kind or cash.

For the information of all I wish to state that I hold the obligation of about 300 individuals to refund me \$25 and \$50 each, that Blair, Greer & Bassett advanced to those persons, on claims, in 1855, for the Indian wars of Utah, provided they were not paid. They have not been and never will be paid, and I want you to pay me, that I may be thereby enabled to pay my debts. Who will come and settle?
(441) S. M. BLAIR.