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## ZION'S FUTURE.

AIR—"Oh! Willie, we have missed you."

Oh! Zion, mobs long drove thee;  
Thou now art in the west;  
The hosts of Heaven love thee,  
And thou art greatly blest.  
The mountains are thy home,  
And thy chambers are on high;  
And thy sons can ne'er be conquer'd,  
For thy God is always nigh.  
It is true thy foes may come,  
And may stand in fierce array;  
But, Zion, thou must conquer,  
And cool their wrath away.

Oh! Zion! Gentiles hate thee;  
They fain would drive thee still;  
Oppressors now await thee,  
To task thee as they will:  
They'll bring their guns and swords,  
And display their mighty pow'r;  
But before the strength of Zion,  
They may vanish in an hour.  
It is true we may be tried,  
And at death be brought to stare;  
But, Zion, thou must triumph,  
And prosper every where.

Oh! Zion, thou must flourish,  
While war the world shall fill;  
And Zion, God will nourish,  
In holy places, still.  
"A man" will lead the saints,  
From bondage, by pow'r from God;  
The presence of Christ and angels,  
Will be more than Moses' rod.  
Then vengeance will spread abroad,  
Like whirlwind, to every shore;  
And Zion, clothed with glory,  
Will reign for ever more.

JOHN S. DAVIS.

G. S. L. City, Feb. 2, 1862.

\* See D. & C., § cl, 3.

## REMARKS

By President BRIGHAM YOUNG, Tabernacle,  
January 12, 1862.

REPORTED BY G. D. WATT.

In the early history of this church, our public speakers, through their traditions, did not like to have their errors in doctrine corrected; it hurt their feelings to be instructed and enlightened for the furtherance of knowledge and wisdom. I am happy to say that now our Elders, almost universally, are willing to be instructed in the truth. It is their delight to receive intelligence and knowledge that pertain to the heavens and the earth—the plan of salvation.

Many of the Elders say that they are timid and embarrassed when they attempt to speak before the congregated people, and are unable to express the rich ideas and glorious principles suggested to their minds. I frequently feel anxious to help them, and tell for them what they would communicate. When they are at work in their shops, or in their fields, or when going up the canyons for wood, (if their cattle behave well), in their reflections, they preach many excellent sermons; but when they try to make their secret thoughts audible before a congregation, their thoughts desert them and they are left a blank.

Br. Jackman's mind led him to praise and thank the Lord Almighty for one principle He revealed through Joseph the Prophet, different from that generally believed and taught among religionists. They, you understand, condemn all, who differ from their views, to hell, there to remain in a state of the most acute consciousness of the most extreme suffering throughout endless eternities, without one single ray of hope that they will ever be delivered. Br. Jackman wished to speak on this point, but his heart failed him. The Lord says, through Joseph Smith, "Again, it is written eternal damnation; wherefore, it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore, I will explain unto you this mystery, for it is mete unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of goodness, how great is it? For, behold, I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name; wherefore—

Eternal punishment is God's punishment,  
Endless punishment is God's punishment."

The punishment of God is godlike. It endures forever, because there never will be a time when people ought not to be damned, and there must always be a hell to send them to. How long the damned remain in hell, I know not, nor what degree of suffering they endure. If we could by any means compute how much wickedness they are guilty of, it might be possible to ascertain the amount of

suffering they will receive. They will receive according as their deeds have been while in the body. God's punishment is eternal, but that does not prove that a wicked person will remain eternally in a state of punishment.

All the doctrines of life and salvation are as plain to the understanding as the geographical lines of a correctly executed map. This doctrine, revealed in these latter times, is worthy the attention of all men. It gives the positive situation in which they will stand before the heavens, when they have finished their earthly career. Generation after generation is constantly coming and passing away. They all possess more or less intelligence, which forms the foundation within them, for the reception of an eternal increase of intelligence. The endowments that human beings have received from their Great Creator are to them inestimable blessings. How wonderful and how excellent they are! What priceless blessings and exquisite enjoyments they secure to man, if by truth and righteousness they are made honorable in the sight of God. By the means of his wonderful and godlike endowments man can drink at the fountain of eternal wisdom, and bask in everlasting felicity.

But hundreds of millions of human beings have been born, lived out their short earthly span, and passed away ignorant alike of themselves and of the plan of salvation provided for them. It gives great consolation, however, to know that this glorious plan devised by Heaven follows them into the next existence, offering for their acceptance eternal life and exaltation to thrones, dominions, principalities and powers in the presence of their Father and God, through Jesus Christ his Son. How glorious—how ample is the gospel plan in its saving properties and merciful designs. This one revelation, containing this principle is worth worlds on worlds to mankind. It is worth forsaking fathers and mothers, sisters and brothers, wives and children, houses and lands for the knowledge it reveals, and this is but one item in the great plan of human redemption.

I will notice another idea. We frequently say Mormonism, as it is called, must be true because there are so many evidences in its favor. We say we do positively know that it is true (using the words of Br. Jackman) "in fair weather, but when it is foul weather and the storms beat upon our frail bark some may conclude that it is not true." I wish you all to understand "Mormonism" as it is. We embraced it in different parts of the world, because we considered it the best religion we could find. Can we tell how much better "Mormonism" is than other religions and isms of the present day? More or less truth may be found in them all, both in civilized and barbarous nations. How has it transpired that theological truth is thus so widely disseminated. It is because God was once known on the earth among his children of mankind, as we know one another. Adam was as conversant with his Father who placed him upon this earth, as we are conversant with our earthly parents. The Father frequently came to visit his son Adam, and talked and walked with him; and the children of Adam were more or less acquainted with their Grandfather, and their children were more or less acquainted with their Great-Grandfather; and the things that pertain to God and to heaven were as familiar among mankind in the first ages of their existence on this earth, as these mountains are to our mountain boys, as our gardens are to our wives and children, or as the road to the western ocean is to the experienced traveler. From this source, mankind have received their religious traditions.

I will tell you in a few words, what I understand "Mormonism" to be. Our religion is called "Mormonism" because the ancient records revealed to Joseph Smith were entitled the Book of Mormon, according to the instructions given to him by the Lord; but I will call it the plan of salvation devised in the heavens for the redemption of mankind from sin, and their restoration to the presence of God. It is contained in the New Testament, Book of Mormon, book of Doctrine and Covenants, and in all the revelations that God has hitherto given and will give in the future.

It embraces every fact there is in the heavens, and in the heaven of heavens; every fact there is upon the surface of the earth, in the bowels of the earth, and in the starry heavens; in fine, it embraces all truth there is in all the eternities of the Gods. How, then, can we deny it? We cannot. Were we a rained face to face with the terrors of death, and called upon to deny our religion or die, we might speak a lie and say "Mormonism" is untrue, and might continue the same testimony all the time we were in hell, but that would make no difference with the truth. The devils and damned spirits in hell cannot deny the truth of "Mormonism" and speak the truth. I wish all those who profess to believe it, did so as much as the devils in hell do. "Mormonism" embraces all truth that is

revealed and that is unrevealed, whether religious, political, scientific or philosophical.

No matter how many deny their God and their religion, God is the same, his holy religion is the same, and all truth is the same. There is no plan, no device, no possible way in which we can get rid of "Mormonism," only by taking the downward road which leads to hell, until spiritually and temporally the whole organized being is desolved and the particles thereof have returned again to native elements. We read in the scriptures of the second death not having power over certain ones. The first death is the separation of the spirit from the body; the second death is, as I have stated, the dissolution of the organized particles which compose the spirit, and their return to their native element. The wicked spirit will have to endure the wrath of the Almighty, until it has paid the uttermost farthing where the "worm dieth not and the fire is not quenched." Every debt that has been contracted by it must be canceled.

I will say a few words in regard to your belief in being led, guided and directed by one man. Br. Jackman has said that our enemies hate the fact of our being led by one man. Thousands of times my soul has been lifted to God the Father, in the name of Jesus, to make that verily true in every sense of the word, that we may be led by the man Jesus Christ, through Joseph Smith the Prophet. You may inquire how we are to know that we are so led. I refer you to the exhortation you have heard so frequently from me. Do not be deceived, any of you; if you are deceived, it is because you deceive yourselves. You may know whether you are led right or wrong, as well as you know the way home, for every principle God has revealed carries its own convictions of its truth to the human mind; and there is no calling of God to man on earth but what brings with it the evidences of its authenticity. Let us take a course that leads to the perpetuity of the natural life which God has given us, and honor it. Should we pursue this course faithfully, and never bestow one thought for the life that is to come, we are just as sure of that immortal life as we are of the life we now possess. This, in fact, is the only way in which we can be prepared to inherit that more glorious life.

What a pity it would be if we were led by one man to utter destruction! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful they settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purpose of God in their salvation, and weaken that influence they could give to their leaders did they know for themselves by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates or not. This has been my exhortation continually.

Br. Joseph W. Young remarked this morning, that he wished the people to receive the word of the Lord through His servants, be dictated by them, and have no will of their own. I would express it in this wise: God has placed within us a will, and we should be satisfied to have it controlled by the will of the Almighty. Let the human will be indomitable for right. It has been the custom of parents to break the will until it is weakened, and the noble, godlike powers of the child are reduced to a comparative state of imbecility and cowardice. Let that heaven-born property of human agents be properly tempered and wisely directed, instead of pursuing the opposite course, and it will conquer in the cause of right. Break not the spirit of any person, but guide it to feel that it is its greatest delight and highest ambition to be controlled by the revelations of Jesus Christ, then the will of man becomes godlike in overcoming the evil that is sown in the flesh, until God shall reign within us to will and do of his good pleasure.

Let every person be fervent in prayer, until they know the things of God for themselves and become certain that they are walking in the path that leads to everlasting life; then will envy, the child of ignorance, vanish, and there will be no disposition in any man to place himself above another, for such a feeling meets no countenance in the order of heaven. Jesus Christ never wanted to be different from his Father; they were and are one. If a people are led by the revelations of Jesus Christ, and they are cognizant of the fact through their faithfulness, there is no fear but that they will be one in Christ Jesus, and see eye to eye.

We shall not be entirely free from sin for sometime yet, but so long as it is in a state of perfect subjection, we are so far sanctified to keep up this warfare against the power of sin until we have obtained a perfect mastery over the evil that is within our organisms, and are

able to control it constantly until death shall end the struggle, then shall we be prepared for a glorious resurrection. Amen.

## REMARKS

By President HEBER C. KIMBALL, Tabernacle, Sunday Afternoon, Jan. 19, 1862.

REPORTED BY J. V. LONG.

Brethren and sisters, you have all heard what has been said by Pres. Young and others. I can say that I agree with them in all those things of which they have spoken. I have been very much annoyed, ever since I came into these mountains, by those thieves that have been prowling around and stealing our property. I cannot think what fathers are doing to allow their children to mingle with those who are known to be thieves, thereby creating a propensity to interfere with other men's property. My father was not a religious man, but he always taught his children good morals and strict honesty; he also paid due respect to the religions of the day; he instructed them against lying, stealing and every species of vice, and I presume that there are not many who have been more strictly educated in the principles of morality than I have.

When people sent their children to school in those days they were taught, among other things, the Ten Commandments. The principles inculcated in those commandments were impressed upon their young and tender minds, such as, "thou shalt not steal; thou shalt not covet any of thy neighbor's property; thou shalt not bear false witness." These and many other good principles were strongly enforced upon the children's minds, and this prevented them from being led astray. In the Book of Doctrine and Covenants we have these things set forth in great plainness. Read the 5, 6, 7 and 8 paragraphs of a revelation, given Feb. 1831, which is as follows:

"5. And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.

6. And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

7. And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else, and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.

8. If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose."

In these days people act with their children as if they thought those wholesome doctrines were done away, and they are very ready in their ignorance to refer to Paul's saying about leaving certain principles and going on to perfection, but the true doctrine is not to leave those principles which we first learned but to bear them in mind day by day, to do unto our neighbor as we would wish him to do unto us, and thus to go on to perfection. This is the law and the prophets. These principles are in force upon us as much as they are upon others.

You may go and read the revelations which God gave through Joseph Smith, and you will find repeated in each of them some of