

Poetry.

UP IN THE MORNING.

In the early Spring-time, when the flower's in the bud,
Ere leaves are the beeches adorning,

Before the bird-matin swells up from the wood,
'Tis sweet to be up in the morning;

To mark how each star
Seems, while twinkling afar,

The day's glowing glare to be scorning;
And feel how each thought

With devotion is fraught—
'Tis sweet to be up in the morning,

When Spring is away, and on heathery heights,
And in dells that the bluebells are born in,

Each brooding bird-bride in her new charge de-lights;
'Tis sweet to be up in the morning;

'Tis sweet to be up
When young June's gowan cap

Spreads, greeting the day herald's horning;
When emerald blade

Is with sapphire inlaid,
'Tis sweet to be up in the morning,

When the germ of the thistle is ready to roan,
The arms of the gentle breeze borne in,

Ere the farmer and bee have their full harvest home,
'Tis sweet to be up in the morning;

When the shadowless moon,
Loth to leave us so soon,

Hangs, the west with her paleness adorning,
While the spider's web frail

Is a dew-beaded veil,
'Tis sweet to be up in the morning,

And e'en when the year's vernal glory is fled,
And hope only bodes its returning,

How craven the heart that lies trembling a-bed,
Afraid of the morning!

The dull Winter day
May not have to display

One charm that's above human scorning;
But come when it will,

Dawn is beautiful still;
Then strive to be up in the morning.

REMARKS

By President Brigham Young, in the Tabernacle, in
G. S. L. City, June 17th, 1866.

REPORTED BY G. D. WATT.

The elders frequently refer to the kingdom of God, and to the ordinances thereof, and to this people and their duty and privilege to roll it forth and to maintain it until it shall triumph, and introduce peace and universal brotherhood over all the earth. I will inform all the elders of Israel and their wives and their children, and also those who are not of us but whose eyes are upon the results arising continually from its establishment among men, that when the kingdom of God is established, if each member of that kingdom singly and individually will do his or her duty it will take care of itself, for it is a living, self-moving, self-sustaining, independent and heaven-ordained establishment.

The priesthood of the Son of God in its operations comprises the kingdom of God, and I know of no form of expression that will better tell what that priesthood is than the language given to me by the Spirit, namely, that it is a pure system of government. If the people who subject themselves to be governed by it, will live strictly according to its pure system of laws and ordinances, they will harmonize in one, and the kingdom of God will steadily move on to the ultimate triumph of truth and the subjugation of wickedness everywhere on this earth.

The establishment of this kingdom is a standing fact—an established truth in the eyes of the rulers and people of all nations; it is like a city upon a hill that cannot be hid. Its great governing power is not confined to one man, or to ten or a thousand men, but the Great architect, manager and superintendent, controller and dictator who guides this work is out of sight to our natural eyes. He lives on another planet; He is in another state of existence; He has passed the ordeals we are now passing through; He has received an experience, has suffered and enjoyed, and knows all that we know regarding the toils, sufferings, life and death of this mortality, for He has passed through the whole of it, and has received His crown and exaltation, and holds the keys and the power of this kingdom; He sways His scepter, and does His will among the children of men, among Saints and among sinners, and brings forth results to suit His purpose among kingdoms and nations and empires, that all may redound to His glory and to the perfection of His work.

This kingdom is governed and controlled by Him who knows all things; and He will bring forth the righteous, the just, the humble and the meek of the earth, all those who serve him and

keep His commandments to the enjoyment of the fullness of His glory. This kingdom or work is proffered to the whole of the human family, even to all who will accept it, upon the terms of strict obedience to all its ordinances and requirements, and to its organization of prophets and apostles, gifts and blessings and graces. All may receive it upon these simple terms, and become entitled to all its blessings and privileges. When all who constitute this kingdom are faithful to its requirements, it moves along; the old ship Zion will not stop; upon this we may be satisfied, and give ourselves no further trouble.

When we look abroad upon the world we see mankind running to the east and to the west, to the north and to the south, here and there. They are thrown upon the great ocean of human affairs, without compass, rudder or pilot to guide their little barks to a safe haven of rest. They wander to and fro upon the earth; eyes have they, but they see not; ears, but they hear not, and they know not whither to go to find that joy and peace their hearts seek and long for. Their minds individually are confused and distracted, and they cannot see the way of safety when it is placed before them; yet here it is—this kingdom, a living miracle to all its beholders; this is admitted by and astonishes the world.

The great skill and ability of a single man in bearing off this people, and in giving this kingdom success as a nation and as a community is often referred to. This is a mistaken idea; but still the people who know not and understand not the things of God, will entertain it. They attribute the success of this work to human agency entirely; they are averse to giving the Lord Almighty the credit which justly and rightly belongs to Him. The same disposition was manifested by the Scribes and Pharisees of old. In the 9th chapter of the gospel by John, we have an instance of this in the case of the man who was born blind, but whose eyes were opened by Jesus Christ. The neighbors and those who had seen him that was blind, said: "Is not this he that sat and begged?" They inquired how his eyes were opened. He told them and gave the credit of this great miracle to Jesus Christ. The Scribes and Pharisees were not willing to give the glory and credit of this miracle to the Savior; and because the man that was blind, and could now see, persisted that Jesus was a prophet and had opened his eyes, they cast him out.

If the Father of Jesus Christ were here, and should publicly feed the multitudes, and clothe them, and build their houses for them, they would not be willing to acknowledge God and give Him the praise and glory and credit that is due to him. This arises from the spirit of opposition which is in the hearts of the children of men. It is the spirit and power of evil in opposition to the power of good that has forever existed, and ever will exist, and here is the warfare.

We are the subjects of the kingdom of God, if we observe its laws and ordinances and transgress none of them—neglect none of them—lay aside none of them—then the kingdom itself will bear off all its members to the haven of salvation and rest. We know this; it is our daily experience. How can the world know the things of God? They can read about them, but they cannot know them without the Spirit of God: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." They know nothing about this kingdom; we do not expect them to know, and it is no marvel to us when we reflect upon all that is done by the power of Satan against it, for his power will be continually exerted against it through the agency of the ignorant and wicked of mankind.

How long will this opposition continue? until Jesus comes to take the kingdom and destroys death and him that hath the power of death. Will evil all be destroyed? Yes, the evil which pertains to this earth; but still the same principle of evil will exist elsewhere. Pertaining to this earth death will be swallowed up in victory, and Jesus Christ will come and rule and reign over all nations as he does in the kingdom of the Saints. Until then this evil power will be exerted to its utmost to destroy and lead astray every man and woman who loves the truth. It is no matter to the devil what religion men profess or what they worship, how many sacraments they observe, or how many ordinances they pass through, so that they are not legally in the possession of the priesthood of the Son of God, and will not worship

the true and living God in the manner He has directed. The devil does not care how much religion there is on the earth; he is a great preacher, and to all appearance a great gentleman, and it is necessary that he should be, and that all his co-workers should be as like their great leader and master as possible. They have forsaken the fountain of living waters, and hewed them out of cisterns, broken cisterns, that can hold no water. It is popular now-a-days to be religious, it has become the seasoning to a great deal of rascality, hypocrisy and crime.

Here is the kingdom of God, and the Saints should understand, that if they abide in this kingdom, they will realize every promise made to them in its ordinances and covenants. There can be no safety or merit claimed in forsaking the true Church and kingdom of God; there is nothing excellent or praiseworthy in this act. What would you think of a person who would forsake a good staunch ship at sea in a storm and commit himself to the mercy of the raging elements? I should think the same of him as I would of those who forsake this Church. The devil has blinded their eyes to that degree that they recklessly and willfully plunge into sure and certain destruction. The devil and his servants give their sanction and support to any thing that will lead astray the people, even if it is very like the kingdom of God, yet a little different to that order of things which the Lord has established in His Church for the salvation of mankind.

Paul writes to the Corinthians. "Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

The same apostle writes to the Ephesians upon the same subject, "He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." What kind of ministers do the modern christian churches acknowledge? Are they apostles? No; they tell us apostles are done away. Are they prophets? No; they tell us prophets are no longer needed in the church in this enlightened age, in which, they say, all the people bask in the sunshine—in the full blaze of gospel light.

The kingdom of God on earth is a living, moving, effective institution, and is governed, controlled, dictated and led by the invisible God whom we serve, who is an exalted living Being, possessing body, parts and passions, who listens to the prayers of His Saints, is a reasonable, merciful, and intelligent Being, who is filled with knowledge and wisdom, who is full of light and glory, and the foundations of whose throne are laid in eternal truth; whose personal form is perfect in proportion and beauty. He loves the good, and is angry with the wicked every day as it is written in the scriptures. He hates the evil that is done by evil doers, and is merciful to the repenting sinner. He is beloved by all who know Him for the attributes He possesses in and of himself; in common with all glorified beings who now dwell with him, and who will yet be glorified and crowned with crowns of glory, immortality and eternal lives. This kingdom of which we are citizens has life in itself; and if we individually and collectively do our duty, it will move on to intelligence, to glory, and to God. We do not have to carry off the kingdom, but, through our faithfulness, it giveth us the victory, through our Lord Jesus Christ.

I have seen men who belonged to this kingdom, and who really thought that if they were not associated with it, it could not progress. One man especially, whom I now think of, who was peculiarly gifted in self-reliance and general ability. He said as much to the Prophet Joseph a number of times as to say that if he left this kingdom, it could not progress any further. I speak of Oliver Cowdery. He forsook it, and it still rolled on, and still triumphed over every opposing foe, and bore off safely all those who clung to it. "How is it, bro. Brigham, that you manage affairs, and dictate and guide and direct this kingdom as you do?" The secret is I know enough to let the Kingdom of God alone, and it goes of its own accord.

When King David, together with all the chosen men of Israel, thirty thousand in number, arose to bring up the

ark of God from the house of Abinadab that was in Gibeah, they put it upon a new cart, and Uzzah and Ahio the sons of Abinadab drove the new cart. When they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it. The anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God. Let the kingdom alone, the Lord steadies the ark; and if it does jostle, and appear to need steadying, if the way is a little sidling sometimes, and to all appearance threatens its overthrow, be careful how you stretch forth your hands to steady it; let us not be too officious in meddling with that which does not concern us; let it alone, it is the Lord's work. I know enough to let the kingdom alone, and do my duty. It carries me, I do not carry the kingdom. I sail in the old ship Zion, and it bears me safely above the raging elements. I have my sphere of action and duties to perform on board of that ship; to faithfully perform them should be my constant and unceasing endeavor. If every bishop, every president, every person holding any portion of the holy priesthood, every person who holds a membership in this church and kingdom would take this course, the kingdom would roll without our help.

Let each bishop attend faithfully to his ward, and see that every man and woman is well and faithfully and profitably employed that the sick and aged are properly cared for that none suffer. Let each bishop be a tender and indulgent father to his ward, administering a word of comfort and encouragement here, a word of advice and counsel there, and a word of chastisement in another place, where needed, without partiality, wisely judging between man and man, caring for and seeking earnestly the welfare of all, watching over the flock of God with the eye of a true shepherd, that wolves and dogs may not enter among the flock to rend them. Let the presidents and apostles and elders do the work the Lord has set them to do, and obey the counsel which is given them, and the kingdom will continue to role, to increase in strength, in importance, in magnitude and in power, in wisdom, intelligence and glory; and no one need be concerned, for it is the kingdom which the Lord our God has established, and has sustained by His matchless wisdom and power from the beginning to this day. He called upon His servant Joseph Smith, Jun., when he was but a boy, to lay the foundation of His kingdom for the last time. Why did he call upon Joseph Smith to do it? because He was disposed to do it. Was Joseph Smith the only person on earth who could have done this work? No doubt there were many others who, under the direction of the Lord, could have done that work; but the Lord selected the one that pleased him, and that is sufficient.

From the spirit and tenor of the ancient scriptures and revelations which we have received, it is plainly set forth that there are men pre-appointed to perform certain works in their lifetime, and bring to pass certain ends and purposes in the economy of heaven. I believe that Jesus Christ was fore-ordained before the worlds were to perform the work he came to do; whom God "hath appointed heir of all things, by whom also he made the worlds." He was ordained to come to this world and redeem it, with mankind upon it and all things pertaining to it. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." The Lord has ordained some men to the performance of good, and some to the performance of evil. Pharaoh was ordained to do the work which he performed. "For the scripture saith unto Pharaoh, even for this purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." The Lord fulfilled his purpose through the wickedness of Pharaoh, and the nations beheld his handy-work in bringing the children of Israel out of the wilderness. They had a crooked path to walk in, and it was made crooked through their disobedience, and hard heartedness. They rebelled against the Lord, and against his servant Moses, they would not submit to the ordinances of salvation which they had in their possession. After they had received many chastisements and many blessings and mercies from the hand of God, the children of those who left Egypt possessed the land of promise. These works were wrought by the hand of the Almighty, and so does He with all His people.