

THE CONSCIENCE AND FUTURE JUDGMENT.

I sat alone with my conscience,
In a place where time had ceased,
And talked to the former living
In the land where the years increased,
And I felt I should have to answer
The questions it put to me,
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might;
And the vision of all my past life
Was an awful thing to face
Alone with my conscience sitting
In that solemnly silent place.

And I thought of a far-away warning
Of a sorrow that was to be mine
In a land that then was the future,
But now was the present time,
And I thought of my former thinking
Of a judgment day to be;
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there was a future
To this land beyond the grave,
But no one gave me an answer,
And no one came to save.

Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I woke from my "timely" dreaming,
And the vision passed away,
And I knew the far-away warning,
Was a warning of yesterday;
And I pray that I may not forget it
In this land before the grave,
That I may not cry in the future
And no one come to save.

And so I have learned a lesson
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.
So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future
In the land where time will cease,
And I know of the future judgment,
How dreadful so e'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

—[London Spectator.]

DISCOURSE

BY

PRESIDENT JOHN TAYLOR

Delivered at Logan, Sunday Afternoon, August 1, 1880.

REPORTED BY GEO. F. GIBBS.

I HAVE been very much interested in the proceedings of this Conference; and I now feel like making a few remarks.

We are it is true, as has been observed by Brother Cannon, occupying a very peculiar position; but after all, we are not suffering very much; are we? We might, to use a common expression, "Go further and fare worse" than we are doing here. To judge from appearances, you do not suffer from want of food, or are not at all destitute of clothing. And if we are deceived at all it is a very happy deception, and as long as we are satisfied, we think that other people should not complain.

I see scores of gentlemen who pass through our Territory, and among them members of Congress who always speak very highly of our delegate, Brother Cannon. And I meet with men of prominence from other nations—from England, France, Germany and various parts, and they always manifest an interest in our affairs, and want to know something about our ideas and principles; and notwithstanding the inroads that "civilization" has made among us, they give us credit for having one of the most beautiful and peaceful cities that they meet with anywhere. So the heaven of corruption that others bring with them does not affect us very much; and it is for us to live our religion that it shall not.

With regard to the principle of persecution, there is nothing new in that. It is written, there must needs be an opposition in all things. The establishment of the work of God in every age of the world has been a struggle. We talk of heaven sometimes and the conceptions we have of it are very beautiful, yet, we learn that one third of the family of God rebelled against Him, and because of this action they had to leave, and they came here. Did you ever think about that? Upon one occasion, we read in the book of Job, that when the sons of God assembled together Satan presented himself also; and when asked from whence he came, he said, "From going to and

fro in the earth and from walking up and down in it." It seems then from that early date he has been quite busy, and that there was a power in existence opposed to the power of God. And this opposing power before the world was, said unto the Father, Give me thine honor. Again this same power said to Jesus when upon the earth and after He had fasted some 40 days, "If you are what you profess to be, if thou art the Son of God, command these stones to be made bread." But Jesus said to him, It is written that man shall not live by bread alone, but by every word that proceeds from the mouth of God. Have we evils upon the earth? Yes. Did they have them in heaven? Yes. Are we to have a new earth? Yes. Are we to have a new heaven? Yes. One wherein dwelleth righteousness, we are told. There are certain principles which have been developed from before the foundation of the world pertaining to this opposition and this great struggle has existed and does exist, and will exist until Satan is bound. Was it so at the commencement of the earth? We read of Adam having two sons,—he had numbers of others—but these Cain and Abel, were two proper representatives, if you please of this principle, and the one killed the other. It is true, Adam had other sons, but I wish to point out a certain principle that has existed from the very commencement, and had I time to enter into details I could show you that it will exist to the latter end of time, that is, as far as this earth is concerned. This power operated upon the minds of men in the world before the flood and such was its control over them that the Lord saw that the thoughts of their hearts were evil, and that continually. The Prophet sent to them to proclaim the Gospel told them of the destruction that should come upon them, and of the prison house that should be prepared for them. Did it come to pass? It did. In those days Enoch gathered together the people who believed, as we are now doing. And he and others engaged in the work of salvation, had revelation, instruction and guidance from God, as we have. At last Enoch and his people were caught up, and what was left? Nothing but evil and corruption, excepting a few of the promised seed, who held the Priesthood, and who kept God's commandments, who were preserved to perpetuate the human race, and recommence the peopling of the earth after the Deluge.

What then? When they got through were they all perfect? No. The race accursed of God was preserved through the flood in the person of one of the daughters of Cain, or Canaan, for it was necessary that there should be opposition, that men should be tried that they should be placed in a position to do right, fear God and keep His commandments, or to be overtaken by evil. For God was preparing a celestial glory, an inheritance for those that were capable of receiving it but how few there have been from that time to the present that have been capable of receiving it, that were worthy to become Gods, even sons of God. Yea, how few of them! "Strait is the gate and narrow is the way, which leadeth unto the lives; and few there be that find it. But wide is the gate, and broad is the way, that leadeth to destruction, and many there are which go in thereat."

Is it anything strange then when we consider these things, that we should have evil among us? Or that men should be opposed to us? Why, said the martyr Stephen in his day, in speaking to the people, "Which of the Prophets have not your fathers persecuted? And they have slain them which shewed them the coming of the Just One; of whom ye have been now the betrayers and murderers." This was said to his own people. Need we be surprised then if these debased peoples who cannot be governed by the principles of honor, integrity, virtue, holiness and uprightness, and who bend themselves to the adversary to assist him to carry out his purposes, need we, I say, be surprised if we are opposed by such men? I am not surprised at all. But when they shall have finished their work of persecuting the Saints and serving their master, the devil, will they not go down to death and be damned? As sure as they live they will, and all who follow their pernicious practices.

Now, we are here to do right. God has established His kingdom, and His Church among us, and He expects us to operate and co-operate together in furthering the interests of His truth in the earth, which we will do in the name of God; that is, a

great many of us will, and a number of us will not. It is in that respect as I remarked yesterday, in speaking on the principle of tithing, one man pays a whole tithing, another pays half, another quarter, and another none at all. Well, are all these people going into the same heaven? I do not think they are: I am of the opinion if people cannot attend to some of these very little things as a test, they are in rather a poor way. Are those people that fight against polygamy, be they ever so good Saints otherwise, are they going into the kingdom of heaven? I tell you no, they are not. Wo to them that fight against the principles of truth; wo to them that oppose the things which God has introduced. As sure as God lives He will sustain His people, and His wrath and indignation will be upon those who violate His laws and depart from His principles. We cannot serve God and mammon: we cannot carry water on both shoulders and be a little for God and a little for the world, and a little for the devil, just as it happens. But we have to be men and women of truth, men and women of integrity pursuing such a course as will draw down upon our heads the smiles and approbation of God, and of His holy angels and of the holy men of God who dared to serve Him and Him alone, in the midst of a wicked and perverse generation. It is "not every one that saith unto me Lord Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." For while we are blessed with the light of truth, and the revelations of God, and the Holy Priesthood and the organizations thereof; and while God has seen proper to send forth His servants to the nations of the earth to gather His elect from the four different parts of the earth, He expects us to be true to our religion, to be true to Him, and to be true to the principles that we profess to believe in; to honor Him and to obey His laws and keep His commandments.

Again, He expects husbands to be true to their covenants with their wives, and wives to be true to their covenants with their husbands. He expects children to obey their parents and to obey their God. He expects parents to treat their children aright, and to train them in the fear of God which I am glad to say many of us are trying to do. But there are many evils among us, a great deal too much vanity, folly, half heartedness, and lukewarmness; yet there is a great deal that we may feel proud of. Our Elders are beginning to do their duty a little better than they were awhile ago; and our Seventies and High Priests are; and we wish them to double their diligence, because God expects all Israel to do their duty; and if they do not His Spirit will be proportionately withdrawn from them. Our Relief Societies are doing a great deal of good; and I pray God to bless them and help them to do more good, and inspire them with principles of virtue and holiness; let that spirit pervade our youth, that our young men and young women may grow up pure and be true representatives of God upon the earth, that by and by they may be swift messengers to the nations.

I am pleased to find the interest that is manifested in our Sunday Schools, and also in what we call our Primary Associations, and the desire that is manifested to train our youth generally in the principles of truth. And after all we are doing tolerably well; but we ought to do better.

We expect by and by, when the Temple we are building here shall be finished, to administer in it; and who among us, let me ask, are worthy? Examine your hearts and see. And if you were to ask God to search your hearts and prove you and to try you, and if there is any manner of wickedness in you to bid it depart, it would not do any harm. And let us feel that we are the representatives of God, and that He is our Father and we are His children, and that we are seeking to carry out His purposes and establish His law and government in the earth. Let every man do his duty, and every woman do her duty, and all be found walking in the pathway of life, and we will find that God will bring us off victorious, and He will at last sweep away the refuge of lies, and He will elevate this people yet among the nations of the earth; and Zion shall yet be the glory of the whole earth, and kings and princes and emperors and potentates will come to gaze upon her glory.

God bless you and lead you in the path of life, in the name of Jesus. Amen.

Correspondence.

DAWSON, Terrell County, Ga.,
March 17, 1881.

Editor Deseret News:

The martin, the robin red breast, and the mocking bird, join with numerous other sweet singers in making the woods ring, while chirping their merry lays, all seeming to congratulate each other upon the approach of spring, and rejoicing in its lovely scenery. And well they may, for the green grass is made the more beautiful by the delicate leaves of the violet, the fruits are in blossom, and all nature smiles with the new dress of spring.

This is a flat piny woods country, abounding in swamps and marshes, the evergreens of the dense forests spiring in the air, some 75 to 100 feet, never change their fresh green color excepting to yield to the infirmities of old age, or succumb to the demands of a passing hurricane.

The State of Georgia covers an area of 58,000 square miles, being divided into 137 counties. The population is quoted at 761,162 males, 777,831 females, natives 1,528,673, foreigners 10,310, whites 814,208, blacks 724,765; total 1,538,983.

The staple crops are cotton, corn and sugar cane. The land is fertilized by the use of guano, costing from \$30 to \$40 per ton. The planters strew the guano in drills, very thinly, putting from 75 to 150 pounds to the acre, according to the quality of the land and the crop that is in contemplation. It is claimed that by the use of the best fertilizers it will give the farmer from one to two hundred per cent. on his outlay, and enable him to plant fewer acres with a corresponding reduction of labor and expense, with better results. As far as the cash market goes, "cotton is king." Could not guano be used in some parts of Utah with very satisfactory results?

Land can be purchased in almost any quantity, ranging in price from one to ten dollars per acre, but three dollars would be a fair average. Negro labor is generally employed in working the plantations. The women can be engaged for \$50 per year while the men bring from \$75 to \$100 and board. Both men and women hoe and plow in the field and their contentment is apparent from their continual hallooing and singing that they keep up while wending their way from side to side of the plantations. In Lee and Dougherty Counties there are a number of extensive plantations which are owned by wealthy gentlemen, who employ a sufficient number of negroes to successfully carry them on, over whom a white man is placed as overseer. I often think how literally the curse is being poured out upon this unfortunate race, that the prophet Noah pronounced against their forefather when he said, "Cursed be Canaan, a servant of servants shall he be unto his brethren." For while the overseers are servants to the owners of the plantations the negroes are servants unto them, and thus the scripture is fulfilled.

The richest lands generally are found in low, damp and swampy places, and as a rule are very unhealthy. In our vicinity of Lee County the air is so moist that hanging moss clings to the branches of the oak trees giving them an appearance similar to that of the weeping willow.

Fruit could be raised with great success excepting the apple and apricot, there are some apples raised but what I have seen of them are of a poor quality. The people generally turn their attention to cotton growing, the result of which is the growing of fruit is very sadly neglected.

Small grains do not thrive, not yielding more than from 7 to 10 bushels of wheat, 10 to 20 bushels of oats to the acre. Rice does well, but is seldom planted. Sugar cane yields from 200 to 280 gallons of syrup to the acre.

The water that runs in the creeks and rivers is not considered good for drinking and the well water, although a great improvement, is far from being pure. It has a sweet taste, and is known as "rotten limestone water." In some towns they use cistern or rain water for drinking and culinary purposes.

Elder M. F. Cowley is my traveling companion. We have been laboring in this and surrounding counties for about three months. Have held 21 meetings and baptized two persons, and during our short sojourn here have been much blessed of the Lord in having friends raised up on every hand, and the kindness

and hospitality that has been shown to us by the people we trust has been duly appreciated by your humble servants. We are the first Elders of the Church of Jesus Christ of Latter-day Saints that have preached the Gospel in Southwest Georgia, and I believe that 20 miles south of Atlanta, where a small branch of the Church exists, is the farthest southern point that the gospel has been preached in this State, and that is near 200 miles north of here.

Thus far, we have not met with but one person who has heard one of our Elders proclaim the glad tidings of great joy, and that was when a child while living with his parents in North Carolina. On the other hand we have not met with one individual of advanced years, with whom we have had the privilege to converse, that has not heard of "John Smith, Young and the 'Mormons,'" as they call them, but strange as it may appear to the intelligent Latter-day Saint, they have heard nothing that is good. We have seen several books, purporting to be authentic, which contain vile misrepresentations of our people, one of which had a number of discourses delivered by Pres. B. Young, Pres. John Taylor, Apostle O. Pratt and others, interspersed with sensational paragraphs, the productions of a base and corrupt mind; but all such fiendish attempts to oppose the truth are too glaring in their nature to be credited by the thoughtful and intelligent, and those who have given credence to such absurdities are only incited to investigation, and those errors disappear before the light of truth like the darkness of night fades before the rising sun.

An honorable exception to most of the clergy is a reverend gentleman of the Methodist Church here, who while addressing his congregation a short time since said: "Go and hear those Mormon Elders preach, 'prove all things and hold fast to that which is good.'" O, that all the inhabitants of the earth would entertain such liberal sentiments. Then would disappear that dangerous and poisonous serpent called *prejudice*, for he is the father of superstition, the friend of ignorance and error, the tool of the deceiver; it despises truth, hate progress, courts darkness, and defies the God of heaven to enlighten the minds of the children of men. "Thanks be to the Giver of all good! The clouds of error will disappear, the Babylon of shallow forms, godliness will vanish away; the puny arm of man will fall before the little stone that was cut out of the mountain without hands, which will roll forth and become a great mountain and fill the whole earth." And the rays of eternal truth will shine forth in splendor from pole to pole and from sea to sea, and "the Sun of Righteousness will appear with healing in his wings," and the voice of Knowledge, Temperance, Virtue and Intelligence will be heard singing, We are free! We are free!

Yours, very respectfully,
JOHN W. TAYLOR.

CASTLE DALE, Emery County,
March 20, 1881.

Editor Deseret News:

I left St. George for Green River in this county, on Feb. 8. Arrived here March 15, and am staying a few days with Orange Seeley to recruit my teams and put in a few acres of wheat, so that if a failure should happen on Green River, I should have something to fall back on. We shall start in a few days for the point designated, at which time I should be glad to hear from you that are calculating to help settle that country.

I am informed by Messrs. Welch and Farrer that they have got the water out on the west side of the river; the time that help is wanted in building a new place is when the start is made. I hope that any intending to come this spring will know, and bring all kinds of seeds, lucern in particular. So wheat and potatoes can be obtained in Castle Valley, in either settlement.

The weather has been cold and stormy, but it seems a little milder like spring to-day.

Messrs. Welch and Wolf have a wire rope stretched across the river for a ferryboat. The boat will shortly be in.

We have suffered some in these days storm in coming through Salina Pass, but are all well. We would care little for what we have suffered in the past, if we had not got to suffer any more.

MIL0 ANDREWS.