

RETRIBUTION.

Retribution travels on,
Tracking surely every one.
None can shun its "argus" eye,
None can cheat it with a lie.
It brings the pay to each man's door,
Be he rich or be he poor.
Be they high or be they low,
All must gather what they sow.

Justice never can forget—
Wronges inflicted must be met.
Crime's true record it can trace
In the most dissembling face,
And injured innocence it sees,
Marks all merciless, decrees.
Circumstances deep and dark
Cannot make it miss the mark.

Rob the laborer of his hire,
It will burn your soul like fire.
If you venture to oppress
 widow or the fatherless,
Though it be soe against your will,
You will have to "foot the bill."
All such deeds are written down—
Justice yet will make them known.

If you teach the young to stray,
You for that will have to pay.
If you plant with thorns, the ground,
They will deal you many a wound.
On one other side of time
Expiation follows crime.
O'er death's river it pursues,
Claiming all unsettled dues.

If in trust you are not true,
You will yet afford the clue.
Make amends, then, while you may,
Agree with all while in the way,
Ere you, with all the false and base,
Sink in sorrow and disgrace.
Seek not valiantly to defeat
The sentence you must surely meet.

Virtue gains a good reward,
Vice's recompense is hard,
Righteousness will bear the light,
Evil seeks the cloak of night.
No good deed will lie concealed,
All acts and motives be revealed.
All will realize their worth
In the harvest of the earth.

WILLIAM CLEGG.

Springville.

THE BABE IN CHRIST.

A lazy member of a church,
Who left prayer meetings in the lurch,
Who used to fall asleep in meeting,
And in his trading mix some cheating—
Was urged to run the heavenly race,
By a good woman rich in grace.
And as he ran to use his voice
And bid some wayfarer rejoice.
"Mother," he answered in reply,
"A quiet babe in Christ am I;
I kiss and cling to my dear Lord,
And get in silence great reward."
"A quiet babe in Christ," said she,
"That is a curiosity.
For since the day I was a mother,
I've brought six children to the fire,
And from the humblest to the proudest,
Each when a baby cried the loudest.
If cries from little worldlings come,
Why should the babe in Christ be dumb?"

By a recent decree of the Mikado of Japan journalists are not to be required to pay any postage hereafter.

"Go out, young man, she's not here!" said a Pennsylvania preacher, one Sunday, in the midst of his sermon, to a youth whom he saw standing hesitatingly in the doorway.

When a loafer enters the sanctum of a busy editor, and the editor says, "Glad to see you're back," what does he mean?

Julia Ward Howe, having taken a lonely midnight stroll by way of investigation, concludes that there are more bad women who walk the streets nights than bad women.

When Dana, of the Sun, went back to New York, after having vainly endeavored to run out the Tribune with the republicans, he remarked, "Hitherto I've been trying to make money respectably; now I'll try to make money unrespectably."—Chicago Tribune.

That eminent soothsayer, Dr. Redfield, writes from Chattanooga that he is in favor of paying the debt of Tennessee, face value, if it takes the shirt of every Tennessean to do it, his own included. The doctor merely wants an excuse to lie abed all next summer.—Memphis Avalanche.

A lady called upon her milliner the other day to get the character of her servant. The respectable appearance of the latter was beyond questioning. "But is she honest?" asked the lady. "I am not so certain about that," replied the milliner; "I have sent her to you with my bill a dozen times, and she has never yet given me the money."

A farmer who lives on the bank of the Delaware and Hud-on canal, near Homewick, having been annoyed by the boatmen throwing coal at his turkeys and chickens, has fixed poles in his field, and hung on them old hats, tin kettles, and bottles, at which the boatmen are continually throwing coal. About once a week he gathers his harvest, which is enough for his own use, and with the surplus he is running a small coal yard.—Evansville Journal.

The most popular affliction among young ladies ravenous for social notoriety is the "Florida cough," which is regarded by those who have been abroad as a fine substitute for "Roman malaria," so fashionable a few years ago. The southern malady is supposed to be contracted sitting on the piazza of a Magnolia or Jacksonville hotel, flirting and eating oranges alternately. Those who have never been near either place suffer greedily from the disease.—N. Y. Gazette.

DISCOURSE

BY

ELDER JOHN TAYLOR.

DELIVERED AT THE

Forty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints, in the New Tabernacle, Salt Lake City, on the Afternoon of Thursday, April 6th, 1876.

REPORTED BY DAVID W. EVANS.

WHEN we meet together on occasions like the present it is absolutely necessary that we place ourselves under the guidance and direction of the Almighty; that is a thing, indeed, which is proper at all times, for in the Lord we live and move, from him we derive our being, and to him we are indebted for every blessing that we enjoy of a temporal and spiritual nature, for everything that pertains either to this world or that which is to come. We are met together on this occasion to attend to the duties and responsibilities that devolve upon us associated with the church and kingdom of God upon the earth; and it is very important that we have his spirit to direct us in our speaking as well as in our hearing, and in the various purposes, plans and calculations that may be started for the building up of the kingdom of God upon the earth, for we really are, or ought to be, co-laborers with the Almighty for the accomplishment of his purposes on the earth. And although we are very weak, and incompetent to do anything in and of ourselves, yet with the assistance and guidance of the Almighty we shall be enabled, by diligence and faithfulness in discharging the various responsibilities that devolve upon us, to fill up the measure of our day upon the earth with honor before God, before the holy angels and before all good men, and to lend at least a helping hand in building up the kingdom of God upon the earth, that we so frequently talk about, and to introduce those principles which emanate from the Most High. In this regard, however, we can do nothing of ourselves; neither could any man who ever lived upon the earth do anything in and of himself. There is a great supreme, over-ruling power that shapes, manages, controls and dictates the affairs of the human family. He raises up one and puts down another; he regulates and controls the affairs of the nations at his will, and in regard to the purposes that he has designed, pertaining to the earth whereon we live, of which he has given us some slight idea, he will have to be, after all, the principal co-operator, the leading hand, the power that guides, directs and controls. He has called upon us to be his assistants in the work that he has commenced in these last days, and has called a variety of laborers into his vineyard, whom he has promised to sustain, to guide and to direct, and hence, although it may be an unspeakable privilege for us to be co-laborers with the Almighty, yet it is only through the spirit, power and intelligence that he communicates that we shall be able to do anything acceptable in the sight of God, and, as I said before, no man living without this assistance is capable of doing anything acceptable in the sight of God. When we look at the works of God in the various ages that have passed, and in the various dispensations that have been ushered into the world, we see this manifestly pointed out. In fact, when we reflect upon the work that we are engaged in, to whom are we indebted? To any of us? I think not. To Joseph Smith? I think not. He was made use of as an instrument in the hands of the Almighty to convey certain principles that God revealed to him; that was all, and when he came it was not his own words that he spoke, it was the revelation of God's will to him, and it is that which we are in possession of through him, as an instrument. It is so with President Young and his counsel, and it is so with the Twelve, it is so with all the bishops, high councils, high priests and all the various authorities of the church and kingdom of God upon the earth. It is not that there is anything inherent in us, for we know nothing only as God revealed it, we know nothing as it was communicated. We did not understand the first principles of the

doctrine of Christ even; and I have never met with anybody on the face of the earth who I have travelled who did know anything about these things. We are indebted to the Lord, therefore, for any knowledge that we have of the true doctrine of the church of Jesus Christ of Latter-day Saints, and for all the ramifications thereof. We are indebted to him for a knowledge of the priesthood, whether that priesthood be after the order of Melchizedek, which is after the order of the Son of God; or whether it be the lesser or Aaronic priesthood. We none of us knew anything about it, and nobody ever did, until God communicated it. And the same thing holds good all the way through. Go back to the history of the world, as reported in the Bible and Book of Mormon, and you will find that every great movement ever made among men that had God to support it, originated not with men, but that God himself was the author of it. Even Jesus himself, when he came, said—"I came not to do my will, but the will of him who sent me;" and, "The words that I speak, I speak not of myself, but the Father that dwells in me. He doeth the works." Therefore, looking at things in this point of view, we above all people who dwell on the face of the earth, ought to acknowledge the hand of God in all things; and in fact we have a revelation directly on that point, which says "that with none is the Lord angry but with those who do not acknowledge his hand in all things."

We are here for a certain purpose; the world was organized for a certain purpose; the world has been destroyed for a certain purpose, and judgments have overtaken it for a certain purpose; the gospel has been introduced for a certain purpose in the different ages of time, and among the different people, to whom it has been revealed and communicated, and we, today, are in subjection to the general rule. The Lord has led us along as he once led Israel, and as he led the Nephites from the land of Jerusalem, and the ten tribes, and other peoples, who went to different places. He has led us along, and the first thing he did with us, or to the world whereon we live, or with whom we are associated, was to send his gospel, having revealed it first to Joseph Smith, and he, being authorized by the Almighty, and having received his appointment through the holy priesthood that exists in the heavens, and with that appointment authority to confer it upon others, did confer it upon others, and they in turn upon others, and hence the gospel was sent to us in the various nations where we resided. And when these men went forth to proclaim this gospel, they went, as Jesus said, not to do their "will, but the will of the Father who sent them," and to co-operate with the holy priesthood here upon the earth in introducing correct principles. Hence they went among the nations, and thousands and tens of thousands and millions listened to their testimonies; but as it was in former days, so it has been in latter days. Says Jesus—"Strait is the gate and narrow the way that leads to life, and few there be that find it; while wide is the gate and broad is the way that leads to destruction, and many there be that go in thereat." This has been the case in all ages and among all peoples, wherever and whenever the gospel has been preached to them.

Now then, the Lord has been desirous, in this age, as he has in other ages, to gather to himself a people who would do his will, keep his commandments, listen to his counsel and carry out his behests. To whom could he send? To the wise and learned, to the philosopher and statesman, to the prince and potentate? Verily no. The Lord, in this age as on former occasions, sends by whom he will send; he selects his own messengers and sends them among the people. And when the elders of Israel went forth he said to them in a certain revelation—"Go forth, and mine angels shall go before you, and my spirit shall accompany you." And they went forth, and God was true to his word, and many of you, at that time in distant nations, listened to the words of life, and when you heard them you knew and understood them, just as Jesus said—"My sheep hear my voice, and know me, and they follow me, but a stranger will they not follow, because they know not the

voice of a stranger." You heard the voice of truth accompanied by the spirit of God, and that caused a chord to vibrate within your own bosoms and you yielded obedience and came out here, as we find you to-day.

Now, then, we are gathered together to help, what to do? To look after our own individual interest? No. To accumulate wealth? No. To possess and wallow in the good things of this life? No, but to do the will of God and devote ourselves, our talents and abilities, our intelligence and influence in every possible way to carry out the designs of Jehovah and help to establish peace and righteousness upon the earth. This, as I understand it, is what we are here for, and not to attend to our own individual affairs and let God and his kingdom do as they please. We are all interested in the great latter-day work of God, and we all ought to be co-workers therein. It is proper sometimes that we should reflect a little upon some of these things, and find out what is our true status and position before the Lord, and before one another, before the angels, and before the world that we are mixed up with, and have more or less to do with. We want sometimes to pause and reflect a little upon some of these things. Why was God so careful to preserve the plates upon which this record was found, and from which it was translated? Why was he so desirous that the old prophets, who lived upon this continent generations ago should sacredly guard and keep these sacred records? He told us what it was for, and the prophets told us what it is for, and Jesus, when he was here, told us what it was for—that these things might come forth in the last days for the benefit of his people, and for the benefit of all who should believe in and obey the word of God among the Gentiles. What for? That we might have a corroborating testimony from a people upon this continent, who had their prophets, which should agree with the testimony which we had from the continent of Asia; and that, through the instrumentality of that truth which shall be developed, a nucleus might be formed through which God could communicate his will and accomplish those purposes that he has designed to accomplish from before the foundation of the world. From the commencement of the organization of this world God designed the accomplishment of the very thing that we are engaged in here to-day. We live in what the Scriptures call the dispensation of the fulness of times, in which the Lord has said that he would gather together all things in one, whether they be things on the earth or things in the heavens; in this dispensation he designed to call together his sheep that were on the face of the earth, just as much as he did in the days of Jesus. How was it then? Said Jesus—"Father, I pray for those whom thou hast given me; thine they were and thou gavest them me. I pray for them that they may be one, as I, Father, am in thee and thou in me, that the world may know that thou hast sent me." He has done the same thing in this day. He has gathered together his sheep, he has organized his holy priesthood in its fulness, perhaps as perfectly as it ever was organized on the face of the earth. I do not know, fully, the position of things in Enoch's day; there may have been many things transpired on this continent that we have not had revealed unto us, for we have not all their records, only part of them were translated; some of the things contained on the plates were unlawful to be written at that time. But there were times when men had communion with God; there were times when God revealed himself unto his servants the prophets; there were times when men came with a—"Thus saith the Lord" to the people; there were times when the people would say—"All that the Lord has bid us to observe, that will we observe and do;" there were times when the people said—"The Lord is our king, the Lord is our judge, the Lord is our lawgiver and he shall rule over us." God is seeking to have a people like that in the present day, and that, through the priesthood upon the earth, we shall be associated with the priesthood in the heavens, and they with their God.

There are no people now and there never was a people, who could accomplish anything without this, and, as I said before, without the guidance and direction of the

Almighty. There are a good many things associated with these matters, and some of them are very plain and simple; in fact, it is said by a certain individual that they are so plain that "a wayfaring man though a fool need not err therein;" and it was said in former days—"God hath not chosen the wise and great of the earth, but the weak and foolish things of this world to bring to nought the things that are." Then, he has restored the holy priesthood, and that, as I understand it, is the rule and government of God, whether on the earth or in the heavens, the principle by which all things are governed in the heavens, and by which, when the kingdoms of this world become the kingdoms of our God and his Christ, all things will be governed here on the earth.

These, then, as I understand them, are things of very great importance to the Latter-day Saints, for it is to them that I am speaking this afternoon. We have an organization in our church as they had in former times. We are told that in the days of Jesus on the Asiatic continent, "God placed in his church, first apostles, secondarily prophets, afterwards pastors, teachers, evangelists," &c.; and we are, moreover, told that these were placed in the church "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith, and the knowledge of the Son of God, to a perfect man, to the fulness of the measure of the stature of Christ that we may no longer be children, to be led and from every wind of doctrine, but that we may grow up into him who is our living head in all things," that we may indeed be like him, one with him as he is one with the Father.

This is the kind of principles that they had then, and this the kind of organization. What have we? Something very similar. We have apostles and a First Presidency. What are the members of the First Presidency? Apostles. We have an organization of the Twelve as they had there. We have also Seventies, in all of which we have even more than they had, though I do not know what they had on this continent, that is not made manifest; we shall know these things by and by, as the purposes of God roll forth and their revelations are made known to us pertaining to these matters. We have our bishops, we have our high councils, we have our seventies, we have our elders, priests, teachers and deacons, all of which, or the pattern for which, have been given by the Almighty, by the revelations of his will to Joseph Smith; and if we have any knowledge that differs from the rest of mankind in relation to these matters, it is through the revelations of God, and we say to God be the glory and not to us. They went forth in former times and preached the gospel without purse and scrip. We have done the same. I can see around me scores and hundreds of men who have been abroad to the nations of the earth to preach the gospel without purse and scrip, trusting in the living God, holding the same priesthood and authority, in possession of the same truths, lit up, encouraged and sustained by the same spirit, the same light and the same intelligence that they had.

This is some of the distinctive features of the church of Jesus Christ of Latter-day Saints. Then we have gathered ourselves together. Well, the prophets saw it years and years ago, and prophesied about it, but it was left for us to do. The prophet says—"I will take one of a city and two of a family and I will bring them to Zion. What will you do with them?" "I will give them pastors after my own heart, who shall feed them with knowledge and understanding." I will introduce the priesthood of the Son of God among them; I will give them the light of revelation and power of God to be with them, and I will stand by them and sustain them. He has revealed to us, as he did to others, the nature of the relationship that subsists between men and their wives; he has shown us that there are eternal associations and connections and has shown us how to accomplish these objects, and to secure to ourselves, our wives and our children, inasmuch as they observe the revelations of God and carry out his purposes. These are some of the principles that he has made known unto us, and he has given us commandments relative