

Poetry.

[For the DESERET NEWS.
ST. GEORGE.]

BY E. R. S.

St. George is a gem—a rich, beautiful gem,
Just divesting itself of its crudeness;
It appears to the view, like a fair diadem
On the brow of imperial rudeness—
Like a sweet opening flower on a thorn covered
stem
From a germ of perennial goodness.

For long centuries past, and most heavily,
Has the curse, on these mountain vales rested;
But through faith, and God's blessing on man's
industry,
Of its evils, will earth be divested:
'Tis the last dispensation, and all things must be
From the grasp of degen'rac'y wrested.

The North side of St. George, is directly the base
Of a high, rugged, brick-color mountain;
To the East and South-East, is a fine open space,
Which extends 'round the point of a mountain
Where a fifty rod tunnel unites with a race,
Making six miles, which brings forth a foun-
tain.

From the famed Rio Virgin, whose sandy bed
lays
In a serpentine form in the mountains;
Santa Clara, to this South-East point, wends its
way
From the West, after amply discounting
To quick-sands and farm-lots, till more like a
spray,
It appears, than a lucrative fountain.

St. George slopes gently Southward: Defining
the view
On the South, a steep, level ridge rises,
Of such velvet-like smoothness and mellow
brown hue,
It seems formed by artistic devices!
Thence, the land running West, then North-
Westerly too,
Forms a curve which its distance disguises.

Of red hues, the stone walls, streets and town
lots partake;
But this feature is in its declension:
St. George in its progress, seems destin'd to
make
(Judging future, by present propensions)
A city that's second to none but Salt Lake,
In its beauty, if not in dimensions.

Now, if any opine that the folks of St. George,
In architectural tendencies slumber;
Let them travel, for once, down that wild
mountain gorge,
Of a distance near forty miles number,
Over sand-beds and rock-beds and through
Vulcan's forge,
Where those people import all their lumber.

Notwithstanding all obstacles strewing the way,
To discourage this colonization;
Perseverance and patience are gaining the day—
Firm integrity, holy oblation,
Is replete with an incense that God will repay
With success in the path of salvation.

Of the people, the citizens truly I say,
(No one fully is known, until tested)
They've "stood up to the rack, whether hay or
or no hay."

For such Saints are the heav'n's interested:
They will not lack for bread, and at no distant
day,
They will be with earth's fulness invested.

I am pleased with St. George—I am proud of my
friends

Who, when call'd to a duty, pursue it;
For, all those who decline, ere this great mis-
sion ends,
In their hearts and their pockets, will rue it;
What the Priesthood proposes, however it tends
'Tis a wise speculation, to do it.

Nature's rudeness must yield to the finger of art:
'Tis a feature of this dispensation,
God predicted the latter-day work to be short—
In the march of earth's regeneration,
St. George seems design'd to become a great
mart

For the gathering and traffic of nations.

Salt Lake City, Oct. 1864.

REMARKS

By PRESIDENT BRIGHAM YOUNG, in the
Tabernacle, G. B. L. City, Sunday Afternoon,
Oct. 30th., 1864.

[REPORTED BY E. L. SLOAN.]

It is so uncomfortable outside to-day
that there are but few here, with us, in
the Tabernacle. We have reflections
with regard to the faith of the people,
and the fervency of the Saints in their
faith in the Gospel when our meetings
are thinly attended, as they are to-day.
Some may think the brethren and sis-
ters are backsliding and growing cold,
when they do not attend meeting. It
may sometimes be just as good and
profitable to stay at home as to come to
meeting. One thing is certain, that
where people make a practice of attend-
ing meetings frequently, it creates an
increased desire to do so. And many
who do not attend to the worship of
God here may be just as fervent, and

humble in their spirits, and trying to
live as uprightly before God at home as
those who attend religious meetings. I
do not think the people are forgetful of
God and of their obligations to him be-
cause they tarry at home.

I like to come to meeting; I am in the
habit of doing so. I was fond of going
to meeting when I cared but little about
religion, for I was anxious to learn;
having a thirst for knowledge I was
always gratified in attending meetings
to listen to public addresses, to gain in-
struction and add to my stock of infor-
mation. The Lord has instructed us to
meet together often and hold our sacra-
ments and offer up our oblations before
Him, confess our faults, and speak
words of comfort to each other. View-
ing it in this light, we regard it is a
duty, and it should be a pleasing one; it
is to me. It gives me great pleasure to
see the faces of those who delight to
serve God assembled together to wor-
ship Him, and often my feelings have
been such that I could have enjoyed a
meeting after the Quaker style, without
a single word being spoken, or even the
ceremony of shaking hands; for I de-
light to look upon the Saints who keep
the commandments of our Father and
God. I do not believe that those who
stay at home are, in many instances,
any worse than those who come to
meeting, nor that those who come to
meeting are particularly better than
those who stay at home; but it is a con-
solation to me to meet with the Saints,
to see them and talk to them, in a way
to comfort and instruct them. This is
always my object in speaking to the
Saints; yet, I consider the best preach-
ing is example; for, as I have often said,
it is not my privilege to preach and not
practice what I preach. If I preach a
truth for others to observe, I am under
obligation to observe that truth myself.
I do not believe that it is the privilege
of any man to preach and not practice.
Still, we see it done by many. They
preach more than they practice; but
this does not diminish the obligations
they are under to practice all they
preach and live the religion they pro-
fess.

I hear my brethren, Sabbath after
Sabbath, testify of what they believe,
what joy they have in the Gospel, how
firm they are in it, and that they desire
never to turn away from it; and then
they will pray the Lord to let them be
faithful! Who hinders them from being
faithful? There is nothing that is
good, not a truth in heaven, nor in hell,
in the earth nor under the earth, but
what is in our religion. What can you
get outside of the kingdom of God?
Death and destruction, pain, anguish
and sorrow, misery and woe, and grief
of every description. Some say, "I
hope I will be faithful; Lord, let me be
faithful!" Who will interfere with you?
The devil will interfere, as far as he has
power; but his power is limited, while
the Lord possesses unlimited power;
and, to use a common phrase, we would
like to be on the strongest side; we
would like to fight on the side of right,
for that will win. We would not,
knowingly, invest capital in an insol-
vent firm. Then, let us invest in the
firm whose stock consists in the riches
of eternity; for all the light there is in
heaven and on the earth is incorporated
in our religion. Is there joy in heaven?
that is incorporated in our religion. Is
there joy on earth? that, also, is in our
religion. Is there intelligence? yes; an
eternity of it, and it is in our religion.
Is there glory? yes, and that is in our
religion. Is there immortality? yes;
and that is in our religion. Everlasting
lives? that is ours. Friends? they are
ours. Wealth? that is ours. Peace?
yes; and that is ours. Every blessing,
and infinitely more than we can im-
agine, is in our religion and for us to
enjoy, while, outside of it, there is no-
thing but death and hell.

We can understand a few of the first
principles of our religion, and enjoy a
few of its blessings; but can we under-
stand the whole of it? no; not yet. We
can understand some of the ordinances
of the House of God; but do we under-
stand them all? We shall, if we are
faithful. We have had revealed to us
some of the ordinances and laws per-
taining to the celestial kingdom of God,
but are they all revealed? No. Could
we understand them, if they were re-
vealed? We could not. There is a little
given, as we can receive it, as the
Prophet of old said, the Lord gives a
little here and a little there, "line upon
line, precept upon precept, here a little
and there a little." Why did He not
give more to His people in past times?
because they could not understand it.
Why does He not give more to this
people now? Because they are incapa-
ble of understanding it. But, in the
sequel, we will find there is nothing
that can be desired by us in righteous-

ness, that is not incorporated in our re-
ligion. We see glory and honor and
wealth in the world. They belong to
the kingdom of God. But, it may be
asked, why does the Lord permit the
world to have them? He gives every
blessing to both Saint and sinner, just
as far as they can receive His blessings.
He is bountiful of His mercies and kind
to all His children, bestowing blessings
upon them abundantly; but they often
abuse His bounties. The Lord has
given to all men every power and bless-
ing they possess; and He would give
them more, if they could receive it. It
is a pleasure to me to meet with the
Saints, to worship God and to offer up
my oblations to Him; and it is a pleasure
to the Saints generally.

We preach a good deal to the Latter-
day Saints, yet they know but little;
they can receive but little. We teach
them the little things, the first princi-
ples of the Gospel, and we talk to them
of the goodness of God and of His kind
providences, and so on; but, if we could
understand the truth with regard to the
fullness of the kingdom of God, our
hearts would be full of joy unutterable.
These words are as idle tales to the
Christian portions of the world, and to
those who do not believe in God and in
His Son Jesus Christ, and also to many
of the Saints. But I know the dark-
ness that is among the people. Go to
the Christian world—to say nothing
about those who do not believe in God,
in Jesus, nor in revealed religion—go to
those who make long prayers and attend
meetings—to those who pay the priests
and wear long faces, and these words
are idle tales to them; and so they are
almost to the Latter-day Saints. Yet
there is a degree of light and intelli-
gence that has come to us and has caused
us to do what we have done, and be
what we are. The proof of the virtue of
a people is in the life they lead.

We talk of the oneness of the people,
yet we lack much of that oneness we
must yet arrive at. If we could see
things as they are, we need never
preach this sermon again so long as we
live. But we have to talk to the people,
and keep talking to them; we have to
bear with them, and teach them. We
can tell them but little, for we know
but little, and they are not prepared to
receive more than they get. When
any man lifts himself up in his philoso-
phy, and wonders why we do not talk
about this, and that, and the other
thing that we do not wish to talk about,
what does he know of the results that
would follow from communicating prin-
ciples to this people which they are not
prepared to receive? I do not know
that it would not be as Joseph once re-
marked:—Said he, "If I were to tell the
people what I know of the kingdom of
God, there is not a man nor woman
that would stay with me." Said I,
"Do not reveal anything to me then,
I do not wish to apostatize." If the
Lord were to reveal many things to
this people now, which will be made
known in the future, they could not
abide them,—they have not capacity at
the present to receive them. Many
people look at the wisdom and intelli-
gence there is in the world, concerning
many things, and marvel,—"What
great knowledge! what wonderful
skill!" Is there wisdom and mechan-
ism in the world? Yes, and some peo-
ple will say "it is wonderful, almost
beyond the knowledge of an angel." They
will talk of steam-power, the power of
the air, of electricity, and other things,
and say it is almost beyond the know-
ledge of an angel. An angel from
heaven knows more about the sciences
and arts, of which you and I have a
little smattering, than all the men on
the earth. When they have gone to
the extent of their knowledge and abil-
ity and understanding in science and
art, they are far behind an angel. Does
a knowledge of the sciences belong to
our religion, too? Yes. There is no-
thing, only death and hell, but what
belongs to it. We are not sanctified yet
to receive many things that the Lord
will reveal by-and-by. We are not
prepared to receive the fullness of the
kingdom of God. If we were, we would
stop preaching a great many sermons we
now have to preach. But we are here
living and improving; and many of the
people really love and delight in their
religion.

You hear the brethren say, at times,
that they never saw the time they were
ashamed of their religion. That is true.
Who is there on the face of the earth,
that knows God or his Son Jesus Christ,
that is not proud of it? Not vain, un-
derstand me,—not proud, like a frivol-
ous young person vain of some fancied
superiority, but really thankful to God
for the knowledge, and, if the term may
be used, proud of it. Who would not
be proud to know our elder Brother and
Redeemer! Who would not be proud

to understand the plan revealed by our
Father and God to bestow upon us eter-
nal life! To live, not merely next day
and next year, but to live for ever and
ever, basking in the smiles of God and
of angels, and enjoying the happiness
and blessings of eternal life! Go to the
great men of the earth, and talk to them
about Joseph Smith, and many of them
would spurn you from them. Go to
members of the religious sects, to a
Presbyterian, a Methodist or a Baptist,
and speak to them about Joseph and
the kingdom of God established on the
earth, and most likely they would or-
der you out of their houses. This causes
feelings that are unpleasant. Yet
why should it do so? What is there in
such actions that should prevent us
from rejoicing and feeling thankful that
we know God and Jesus Christ. If I
had all the young elders and mission-
aries here, I might say to them, When
strangers reject your testimony, you
have no cause to fail of heart and be
downcast in your spirits. If all the
kings of the earth were in one man, and
all their grandeur and excellency were
comprehended in his person, and he
were to reject your testimony, instead
of feeling ashamed you should be full
of pity for him. Your feelings should
be like those of a father to a child; "my
son, I am sorry for you, and my heart
is moved with pity; you have no know-
ledge of your true position; You are in
possession of a certain greatness and
knowledge, but your true greatness,
knowledge and power you know no-
thing of. Poor child, I pity you." These
should be the feelings of every elder
that goes forth to preach the gospel to
the nations.

Put it down in your memories, let it
be written on the tablets of your hearts,
that, outside of the religion we have
embraced, there is nothing but death,
hell and the grave. Every excellency,
blessing, comfort, happiness and light,
and everything that can be enjoyed by
an intelligent being, is for us, if we live
for it.

May the Lord help us to do so. Amen.

Miscellaneous.

LIZARDS IN A MAN'S STOMACH—
SINGULAR CURE BY A GIPSY.

A correspondent of the Halifax, No-
va Scotia, *Sun* tells a story relative to
the case of James Mulock, a farmer of
Bathurst, in that province. He had
been out of health for some time, and
no one could tell the cause of his dis-
ease. Finally a gipsy woman offered to
cure him for the sum of \$100. She took
him to her camp, handcuffed him and
bound his feet, and fed him on salt
pork. She said she knew he had some
kind of reptile in his stomach, must eat
salt pork and abstain wholly from
water. At the expiration of a day or
two, when the man was almost dead
with thirst, she made him lie down by
a spring and put a pan of water near his
mouth. In about ten minutes a large
green lizard was seen peeping out be-
tween his lips. In a short time after,
accompanied by another of the same
size and color, jumped from his mouth
into the water. Five minutes later
three more came out. After waiting an
hour, and no more making their ap-
pearance, the gipsy said they were all
out, and poured some water on the pa-
tient's forehead. She then gave him a
spoonful of water to drink. She kept
him confined that day and the next,
gradually increasing the allowance of
water.

The man is now well, and weighs one
hundred and sixty pounds, having fallen
away, during his sickness, to seventy-
eight pounds. The lizards are of a
bottle green color, about five inches
long, red eyes and forked tongues.
There is a peculiarity about them differ-
ent from the ordinary lizard tribe, there
being only two feet, and sloping from
thence in a wedge into a tail. Two of
them have been preserved in spirits and
forwarded to Professor Agassiz, of Har-
vard University. One is preserved in
spirits and is kept in Mr. Ferguson's of-
fice, and the other two were sent to Pro-
fessor Jack, who has written to a legal
gentleman to say that these are the only
specimens he has ever met with,
with the exception of one found in the
Museum of the University of Munich,
that is called the *Lacerta homo*, in the
language of the schools; and the Mu-
nich specimen was supposed to be the
only one extant, although it is well
known to the ancients.

"The description given by the Pytha-
goras," says he, "I have read with your
specimens before me, and have yet failed
to discover in any respect the slight-
est difference in their formation or col-
or." He thinks that Mr. Mulock must
have received them in an embryotic