

MONODY.

I weep for Adonai—he is dead!—SHELLEY.

Poland is dead. We weep for Poland,
High old bishop of the mountains green;
Brass-buttoned, swallow-tailed, in no land
Will the venerable pump, lofty and serene,
Any more be seen.

It seemeth now a dream
That erst he stood among the solemn solemn,
Gray-haired, erect, a very column
Of pious sweetness, playing with his foot
Where hung the ancient seal,
While spreading softly o'er each dirty job
The uncious cover of his righteous zeal.

The great investigator is at rest
In the final home by Christian statesmen
blest,
Where ghostly shadows stalk the silent
shore,
Where smiling Schuyler smiles no more,
And Pomeroy, Harlan, Hooper and the rest
Have journeyed o'er.

Last of the Christian statesmen, over thee
We drop our several tears.

The lobby's hung in black, and lo! we see
The weeping carpet-baggers pale with
fears,
And huge contractors and petticoated
dears
Forming the long procession, and loud
they cry

Along the vaulted sky:
"Our mighty Poland's dead;
Our Bishop's dead;
Old Subs'ry is dead;
The dearest sort of dead;
Let tears be shed,

For no perq's can raise him from his lowly
bed.

We are forlorn;
We see the crib and cannot get the corn."

The White House seems a whitened sepul-
chre—

There is no stir
Along its lofty rooms, but sounds
Of wailing reach us from camp-meeting
grounds,
When the dread Caesar prays.

He seeks at last to leave the crooked ways,
Startled by Poland's fate and shortened
days;

Forsaking all fast things, he fasts always.

Hearken now to Dana—Dana of the Sun,
The sun that shines for all;
Hesingeth a madrigal

For that his enemy is dead and done.

Who, with ye Harrington
And other villains, to the Capital
Him would have dragged
In grievous irons bound,
Likewise well gagged.

Now hearken to the joyful sound:
Great Dana, lately in a funk,
Drinketh much lager and forthwith get-
teth drunk.

Hear the sainted Mormons' loud rejoice
In tones polygamous,
Lifting a solemn voice

To thank the Lord for thus
Destroying the great Goliath of the House,
Who sought to rob them of their many
wives,

Likewise their lands and mines and teem-
ing heres,
That carpet-baggers might carouse
On gains ill-gotten—the thieving crew,
That God will yet gridiron for his favored
nation.

To this old Brigham had a special revela-
tion,
For he foretold our Poland dead,
And heard the solemn tolling of a bell
That said old Poland's gone to hell
And Satan's breaking bark upon upon his
legislative head.

Now hear the fearful chimes,
Newman's iron rhymes,
How they ring and roar and
swell,
Ding dong bell.

Making each listener hold his aching head,
Wishing old Poland damned as well as dead.

No more, no more, oh! never more may we
Count up our little perq's, nor ever see
The sweet subsidy

Blessed by Poland for poor humanity.

A pall hangs over Willard's, the Ebbitt's
done,
And gloom has settled on the Arlington;
In Welcker's fascinating rooms the lights
burn blue,

Crape hangs on knobs south of the Avenue;
From sample-rooms the joyous laugh has
fled,

Hertzog a mammoth tear has shed
For Poland dead. D. P.

—Washington Capital.

SHALL I?—"Shall I weep if a
Poland fall?" has been the stand-
ing inquiry of melancholy Ten-
nyson in Maud for the last twenty
years. Now is your chance to be
maudlin; the brass buttons and
blue coat are no more.—*Washington
Star.*

A drunkard meets a beggar, who
presents pitifully his claim to
charity: "Ah, sir, give me some-
thing; I'm dying with hunger!"
"Humph! hunger! that's nothing
—of no consequence! But the
thirst, ye see—the thirst! That is
something," responded the drunk-
ard.

DISCOURSE

BY
ELDER GEORGE Q. CANNON,
DELIVERED
In the New Tabernacle, Salt Lake
City, Sunday Afternoon,
Aug. 23, 1874.

REPORTED BY DAVID W. EVANS.

I WILL read a portion of the 19th chapter
of the gospel according to St. Matthew,
commencing at the 16th verse. [The speaker
read the 16th verse and to the end of
the chapter.]

This chapter is one that will bear a large
amount of study. There are many im-
portant principles involved in these few
words of Jesus to the young man and to
his disciples. They are full of instruction
and meaning to those who desire to keep
the commandments of God and who are
seeking to obtain salvation in his kingdom.
Jesus taught his disciples one lesson that
seemed to be continually uppermost in his
mind and of paramount importance in his
estimation, and that was, that in this life
they should have sorrow, difficulty and
suffering, and should be called upon to en-
dure all things for the sake of the gospel
which he had revealed unto them. He did
not induce those who listened to his teach-
ings to conclude that they would have lives
of ease, self-indulgence and worldly pros-
perity, but, on the contrary, that they would
have to endure many things, and perhaps
to lay down their lives for the sake of the
truths which he taught unto them. But
in all his teachings he endeavored to im-
press upon their understandings the idea
that, in the world to come, they would re-
ceive an ample reward for all the sufferings
or difficulties they might have to endure
or contend with here. He commanded
them to lay up their treasures in heaven,
where moth and rust could not corrupt
and where thieves could not break through
and steal; and he urged them to look for-
ward to that life for the recompense of
their labors. The life which he, himself,
led was of this character. When Satan
led him up to the pinnacle of the temple,
and to the mountain top, and showed him
the kingdoms of this world, and offered
him the glory thereof, it was no tempta-
tion to the Son of God. He knew that
the being who made the offer did not have
the power to confer the blessings perma-
nently upon him, therefore it was no tempta-
tion to him, he being fully aware, doubt-
less, that all these things would be his if
he continued faithful to his Father in
heaven.

When we reflect upon who Jesus was
and the glorious personage that he had
been in the eternal worlds, and then con-
template the depth to which he descended,
as the Apostle says, below all things, and
remember his humility, meekness and self-
abnegation, it ought to fill us, who desire
to be his followers, with a spirit and a dis-
position to humble ourselves in the dust
as it were before him and before our Fa-
ther in heaven. He was the Lord of life
and glory, the Son of the very Eternal
Father, the Creator of heaven and earth,
the Being who spoke to Moses in the wil-
derness and declared that, "I am that I
am." He it was who led Israel out of
Egypt, divided the Red Sea and wrought
the mighty miracles that took place at
that time. Yet he left the regions of glory,
took upon himself the form of man and
partook of human nature, and came to
the earth that he might expiate the trans-
gressions of man and prepare the way for
man's salvation and final redemption. He
walked among men as one of lowly ex-
traction and humble mien, in poverty and
in shame, enduring all things for the sake
of the gospel which his Father had com-
missioned him to establish. He taught his
disciples that their home, glory and reward
were not on the earth or confined to this
condition of existence, and he inspired
them with holy, exalted and ennobling
thoughts and aspirations, to look forward
to the life to come, and to consider them-
selves here merely as the servants of his
Father, to do his will and to carry out his
purposes, whatever might be the conse-
quences involved.

The young man unto whom he spoke
and to whom he gave the instructions
which I have read in your hearing could
not comprehend the nature of the reward
that Jesus held out to him. He looked
upon his earthly possessions as of exceed-
ing value, and probably he had been
taught to regard them as necessary to his
happiness and comfort. But Jesus en-
deavored to teach him that he could do
better with these things than to use them
for his own advantage and comfort, or
than to contribute to his own happiness.
There has been a time probably in the his-
tory of every Latter-day Saint within the
sound of my voice when he or she has felt
that there was nothing in this life that they
possessed which they would not have glad-
ly given for the sake of the gospel they
had received. There may be some who
have been born in the church and brought
up among the people, who have not had
these feelings; but of all who are mem-
bers of the church to-day, who were suf-
ficiently advanced in life to comprehend
the nature of the gospel which was
preached unto them and which they em-
braced, there is scarcely any to be found
who did not feel, when this truth was
taught unto them, that they would be will-
ing to make every sacrifice and give up
everything that they possessed for the
sake of the glorious truth which they were
taught.

There is something about truth, about
the gospel of Jesus Christ, that inspires
men and women with this feeling when
they receive it aright. There is something
about the gifts of the Holy Ghost and the
power of God that is so attractive, and
engrosses so much of man's love, that
when he has this power and these bless-
ings resting upon him he feels as though

life itself were contemptible in contrast
with them. But if he should allow an-
other spirit to get possession of his heart;
if the love of the world, the cares of life,
the desirableness of riches or anything of
this character enter his heart, then the
good spirit of God is grieved and takes its
departure, and the man does not feel as
though he could make any particular sac-
rifice for the gospel. Doubtless there are
hundreds of my hearers this afternoon
who have seen this in their experience.
They have known men and women enter
this church full of zeal for and love of the
truth, and full of testimony concerning it,
and, to all appearance, perfectly willing to
endure all things for its sake. They have
seen them in poverty and adversity; they
have seen them surrounded by mobs,
and their lives threatened, persecuted and
driven, and yet their faith never failed,
and they never flinched. Some of these
same individuals have changed with a
change of circumstances; threatening cir-
cumstances have disappeared, prosperity
has dawned upon them and means has in-
creased in their hands, and with this
change the power to make sacrifice, or to
endure afflictions and tribulations for the
sake of the gospel, has apparently van-
ished, and they have lost it entirely.

This has been the case with hundreds
who have been in this church, and it will
no doubt be the case with others as long
as Satan has power to tempt the children
of men; and it is the great difficulty that
we, as a people and as individuals, have to
contend with. One of the great trials con-
nected with the life of Saints upon the
earth is to preserve within us the love of
the truth so pure and undimmed that, at
all times and under all circumstances, we
will be willing to make what we may call
every sacrifice for its sake. I use the word
sacrifice in the sense in which it is gener-
ally used, for my private belief is that no
man or woman can make a sacrifice for
the truth. I do not believe there is any
such thing as making a sacrifice for the
gospel of the Lord Jesus Christ, and my
reason for this belief is that the reward
which is bestowed upon those who obey
the gospel and are faithful thereto to the
end abundantly repays them for anything
that may be termed a sacrifice; but the
trial and the temptation is in being requir-
ed, like the young man who went to Jesus,
to do what we may view as a sacrifice. He
deemed that which Jesus asked of him to
be a sacrifice, it was too much for his faith,
he could not rise to the greatness of the
request or call that was made upon him,
and comprehend it as it really was in the
mind of the Savior, and he turned away
sorrowful. But had he made this seeming
sacrifice, the reward that he would have
received would have been far more abun-
dant, and would have compensated him
far beyond the worth of the worldly pos-
sessions that he had in his charge.

To illustrate this idea still further.
Many of you came into this church in the
midst of persecution and trial, and it
probably required fortitude and some de-
gree of courage on your part to come for-
ward and be baptized by an elder of the
Church of Jesus Christ of Latter-day
Saints. Your friends pointed the finger
of scorn at you, or at the people with whom
you were about to associate yourself; they
derided you doubtless for being so credu-
lous as to receive the testimony of these
men whom they called impostors; they
perhaps told you of the hardships you
would have to endure and of the difficul-
ties you would have to contend with when
you associated yourself with the people
of God. Every kind of slander was in all
probability retailed in your hearing, and it
required a good deal of courage for many
who are now members of this church to
take the first step to connect themselves
therewith; namely, to go forward and be
baptized for the remission of sins, and
doubtless some of you thought it was a
great sacrifice you were making for the
sake of the gospel of Jesus. But when you
were baptized and afterwards con-
firmed members of the church by the lay-
ing on of the hands of the elders for the
reception of the Holy Ghost, and you re-
ceived that spirit and its gifts in power,
you felt, if you felt as most of the Saints
have felt, that all you had done was a
trifle compared with the glorious blessings
which God had bestowed upon you in con-
sequence of your obedience. If you sac-
rificed friends or lost the friendship of
your relatives, if you were separated from
those whom you loved because of
your faith, you felt that in the new friends
whom you had found, in the new associa-
tions which you had formed, and in the
Holy Ghost which you had received, that
you had been abundantly blessed and com-
pensated for all you had been called to
pass through, and that which before bap-
tism might have seemed like a great sac-
rifice, and which required considerable
courage and fortitude to perform or sub-
mit to, appeared like a very trifling matter
compared with the blessings you then en-
joyed. And so it is if you trace the his-
tory of the people, in their individual ca-
pacity, from their baptism up to the pres-
ent time. Doubtless some of you, who
lived in the eastern states, or in the middle
or southern states, or who lived in other
lands, felt, when the thought first sug-
gested itself to you of gathering with the
people of God, that you would be making
a great sacrifice by taking such a step, for
it involved the loss of friends, the separa-
tion from long-established associations,
and a long journey to a distant and remote
place, where you would be under the
necessity of learning new habits of life,
where you would have to form new associa-
tions, and where you would have difficul-
ties to contend with of which you had
but little if any conception, and it seemed
like a great and serious step in your life.
But after you had taken it, after you had
gathered out and had become established
in the midst of the people, and had tasted
the blessing and joy of associating with
the people of your own faith, and of dwell-
ing with them far removed from mobs and
from difficulties of that character, most

of you, if not all, no doubt felt that you
had been abundantly compensated for this
sacrifice; and it has seemed when you
looked at the steps you had taken like a
matter of very small moment compared
with the great results which had been
achieved by your action in this matter.

I might go on and trace the life of the
Latter-day Saints, in the same manner
dwelling upon the various steps that we
have taken as a people, in accordance
with our faith in complying with the com-
mands of God; and if I were to do so it
would be seen that in every instance,
whether in gathering with the Saints, go-
ing forth without purse or scrip on mis-
sions to the nations of the earth, which so
many have done with fear and trembling
because of the magnitude of the under-
taking, or in whatever position we have
been acting, we have realized that that
which beforehand seemed a matter of al-
most insuperable difficulty, and that tried
our faith and tested our courage, we have
regarded when performed as a matter of
comparatively small importance when con-
trasted with the results which have been
wrought out, and the great blessings
which have accrued to us from our obedi-
ence.

Now God requires of us, as his people,
that we shall do that which he commands
us to do, no matter what that may be.
The Lord never had a people on the face
of the earth without making requirements
of them. He required Noah to do a cer-
tain work; he required Abraham to do a
certain work; he required certain things of
Joseph, Moses and the children of Israel;
and in every age when he has had a people
on the earth he has required them and his
servants to depart from the path trod by
men generally who followed their own de-
vices and who were guided by their own
wisdom and counsel. He has made these
requirements upon all his people, not upon
the Latter-day Saints alone, not for the
first time upon us who live in this gen-
eration, but in every age and generation when
he has had upon the earth a people whom
he recognized he has given them peculiar
commandments and made requirements
of them that called for the exercise of faith
and that tested their courage, and also
their sincerity in the cause which he had
established. The history of God's deal-
ings with the children of men are full of
incidents of this character. Look at the
apostles themselves and see the lives which
they led; look at their disciples, and call
to mind the peculiar circumstances they
were called to pass through and endure.
Did they tread the path that had been
beaten for generations by people who knew
no God? Or did he call them to do
that which required of them the exercise
of the greatest faith and trust in him,
even to the very uttermost? It was an
important thing for Abraham to leave his
friends and his home, and to travel as he
did, not knowing whether he was going;
and when God had given him a son, upon
whom so many promises had been placed,
it was important for Abraham to lead that
son to the top of the mountain and offer
him as a sacrifice before God. To do such
a thing as that required great faith in God,
yet God tested and proved Abraham until
he became satisfied that he loved him better
than he loved anything else on the face of
the earth, and then he bestowed upon him
the appellation of "friend," the friend of
God. In like manner God requires that
we who live in this generation shall show
our faith by our works. It is an easy thing
in one respect for people to float with the
tide, to sail with the stream, to have their
sails spread to catch the popular breeze,
and to go along with the current as it
flows. This is the way the great majority
of mankind has gone, it is the broad way
to which Jesus referred when he said so
many walked therein; but he designated
the path which led to him as a straight and
narrow path, a path upon which few en-
tered, for it was a path upon which those
who walked would be tried and tested,
and their sincerity proved. And this is
the path he calls upon us as a people to
walk in. If, in ancient days, it required
the apostles of Jesus Christ to be willing
to forsake all things for the sake of the
gospel which he revealed unto them, that
same requirement is made of us now;
that is, we are expected to be willing to
comply with it should it be made of us.
If it required men and women, in ancient
days, to be willing to lay down their lives
for the sake of God's truth, it requires of
our part the same willingness, though we
may never be called upon to make such a sac-
rifice or to submit to anything of this char-
acter. But there must be willingness in
our hearts; there must be a disposition to
do these things, and not to hesitate or
hold back. If it required the young man
to be willing, at the command of Jesus, to
sell all that he had and to give it to the
poor, we, individually, should be willing
to do the same if required of us, if we
would receive the blessings that God has
promised.

How many Latter-day Saints feel a dis-
position of this kind to-day? I suppose
that, when we came to this valley, there
was scarcely one in the entire camp who
felt as though he would hold back any-
thing that he had if God were to require it
of him. The people did not have a great
deal then, but what they did have was
especially valuable, because they had but
little and there was no chance to get any-
thing more; but there was this spirit
among the people at that time. When the
word came to leave our homes in Illinois,
to cross the river and launch forth into
the wilderness, there was a percentage of
the people who did not have faith sufficient
to do it. They thought they could se-
cure difficulties in the way. St. Louis was an
inviting field for labor, and other towns on
the river offered advantages in this re-
spect, and some of them seemed to think
that if they could not live in Illinois in a
collected capacity they could possibly go
to some other place and live and enjoy
the blessings which their labors would
produce. But a large proportion of the
people felt that their faith was of more

value to them than earthly comfort, and
they turned their faces westward, crossing
the river, the first camp upon the ice, brav-
ing the perils and inclemency of one of
the most severe winters that had been ex-
perienced in the memory of man, camping
out, tender women and delicate children,
and in the midst of such difficulties, trav-
elling westward without knowing where
they were going or having the least con-
ception of the place where they would
land, or of its climate, predictiveness of
capabilities in any respect, literally travel-
ling as Abraham travelled when he was
called to leave the land of his fathers;
and when that people came to this valley
they felt that there was nothing so dear
to them as their religion.

The gold of California was discovered,
and tempting stories of its richness, and
of the ease with which men could acquire
fortunes, and of the fabulous character of
the discoveries came by every train to these
valleys. But, in the great majority of in-
stances, the people who had come here
felt that they had done so to serve God;
they felt that they had left everything that
was dear unto them for the sake of the
gospel, and for that reason they were go-
ing to stay here and build up the kingdom
of God, though it might involve poverty
and suffering, hardship and privation, and
only quite a small percentage were tempted
to go elsewhere, a few only of the great
mass floated off to California. The bulk
of the people were willing to stay here and
if it were necessary, to live on roots, thistle-
tops and poor beef, and clothe themselves
with the skins of wild beasts, and they
endured all this joyfully for the sake of
the gospel which they had received. I can
bear testimony to this feeling, for I was an
eye-witness of it, and when I have reflected
upon it and looked back through the in-
tervening years, and recalled to mind how
the people felt, I have been filled with ad-
miration for the faith which they mani-
fested under such circumstances when so
many interest were involved.

This was the feeling men and women
had then. But we have increased in wealth
since then; a new generation has risen
since then; people have joined the church
in other lands and have come here and
associated with the early settlers since
then. Of course there have not been mobs
to sift out the dross and float off the scum,
but there have been other influences op-
erating to test and try the people. I think
that the people who have settled in these
valleys of late years ought not to be com-
pared with those who came here first, for
the reason that they were the selected ones
out of the entire people who had just
passed through the fires of persecution;
and everything about them that could be shaken
had been shaken, and those who came here
first were, comparatively speaking, like
gold that had been seven times purified by
passing through the fire. But I have often
thought that if we could rise to the same
faith that they enjoyed at that time, how
blessed a people we should be. Then the
people were humble and meek; no man
prided himself above his brethren because
he had more of this world's goods; a
woman did not lift herself above her sister
because she had better clothing than her
sister had; children were upon an equality,
we were all alike as nearly as a people
could be. If one had a tool and another
wanted it, the possessor would loan it will-
ingly to the borrower, with the strict un-
derstanding, which had been forced upon
us by revelation, that when anything was
borrowed care should be taken to restore
it to its owner. If one had more flour
than another there was a disposition to
share it. Not that we were free from self-
ishness, not that the people did not ex-
hibit traits of a fallen nature. We were
not perfect, but we approximated to a per-
fection which I would gladly see brought
about again amongst us, and which I be-
lieve will be brought about.

As I have said, wealth has increased
since then, and men's minds have become
engrossed in its acquisition. We have be-
come fond of dress, fine furniture and
luxurious surroundings, and we are begin-
ning to be lifted up in pride. Men pride
themselves on their ability in the acquisi-
tion of wealth, the decoration of their
houses, the adornment of their persons and
the persons of their families, in the qual-
ity of their food, in the manner in which
that food is served, in the education of
their children, and in fact in all their sur-
roundings and all their appointments, and
this evil is increasing in the midst of this
people. I have heard it stated, in years
past, that when railroads were completed
and fashions introduced and the Latter-
day Saints became wealthy the "Mormon"
problem would soon be solved. Men have
made these remarks basing them upon
their knowledge of human nature, upon
their reading of history and upon their
familiarity with the causes which have
sapped and undermined other nations,
communities and peoples. Have they been
mistaken in their views? Not entirely.
We are accustomed to say that this is the
kingdom of God, and that it will never be
overthrown or given into the hands of an-
other people. We have borne testimony
of this all our lives until the idea has be-
come engrafted into our very natures, and
we feel that, do what we may, this work
can never be taken from us and given to
anybody else, and we rest with a feeling
of almost undoubted security that, what-
ever may transpire, however we may yield
to the fashions and follies and wickedness
of the world, the system with which we
are connected is bound to triumph,
whether we are faithful to its precepts and
teachings or not.

Let me say to you, my brethren and sis-
ters, that as sure as God lives, if I have
read the signs of the times aright, if I can
tell anything about what will transpire in
the future by that which has taken place
in the past, if I can judge of human na-
ture as it exists around me by that which
I read in history, and which God has in-
spired me by his holy spirit to compre-
hend, unless there be a reformation among
this people, unless those causes which are