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TRUTH AND LIBERTY.

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WRAPPING PAPER

FOR SALE

AT THE

DESERET NEWS OFFICE

A CROWD OF BOYS.

We live in a bit of a cottage,
With rooms neither many nor wide;
Yet we're rich in possessions—a table
Our children count three on a side.
There are brown eyes, and blue eyes, and hazel,
And with various gifts they're endowed;
But the school boys agree that our Benny
Is the jolliest boy in the crowd.

My neighbor, who has only daughters,
Came in with her sewing one day,
And, while we were pleasantly chatting,
The children came in from their play.
She paused in the midst of a story,
Unused to hear voices so loud,
But smilingly added: "Your Benny
Is the noisiest boy in the crowd!"

Their grandpa drops in of a morning,
And is often invited to stop,
To tell them some story or other,
Or mend up a wagon or top.
He is always amused at their sayings,
And seems of them all to be proud;
But he says, sotto voce, that Benny
Is the smartest of all the crowd.

And grandma, who dwells in the quiet,
Unmoved by earth's clamor and noise,
Comes in with her sweet, placid manner,
For an afternoon's talk with the boys.
She sets them at peace, if a quarrel
Breaks over their joys like a cloud;
She is fond of them all, but thinks Benny
Is the prettiest one in the crowd.

Aunt Jane, from her stately old mansion,
O'ershadowed by poplar and elm,
Came down to the city last winter,
To visit my turbulent realm.
"I am glad," she assured me at parting,
"Such blessings to you are allowed;
But keep a tight rein on that Benny,
He's the sauciest boy in the crowd!"

Ah, me! What a mixed reputation
For any one boy to possess!
As the others have talents unnumbered
We're a Babel, I frankly confess.
A philosopher asked to appraise them,
At the task would be puzzled and cowed,
Though at dinner might reason that Benny,
Is the hungriest boy in the crowd.

At night, when they all have settled
In crib, and in cradle, and bed,
I go on a tour of inspection
And pillow each slumbering head.
And, while I commend them to heaven,
With spirit in reverence bowed,
I am sure I can never determine
The dearest and best in the crowd.

DISCOURSE

DELIVERED BY

ELDER ERASTUS SNOW,

AT

The Semi-Annual Conference, on Saturday, October 6th, 1877.

REPORTED BY GEO. F. GIBBS.

I believe the building of the Temple at St. George, and the spirit and influence exerted among the people resulting therefrom, the spirit that attends the people who labor therein and those who officiate for their dead, as well as the living, is having a very beneficial effect upon the people generally; but more especially the people of the southern country who enjoy more fully its benefits. There is a greater devotion in their hearts to the work of the ministry and the building up of the kingdom of God; and their hearts are being weaned from the things of this world. This is manifested by the increase of tithes and offerings, their readiness to engage in missions, to devote their time to Temple labors, and extending their labors in various directions among the Lamanites.

I believe that the work already commenced upon the Temples in Logan and Manti, together with the one in this city, will have a similar effect and influence upon the hearts and feelings of the Latter-day Saints. And the more we do in this direction to accomplish that which is required of us, both on behalf of ourselves and the dead, the nearer the hearts of the people will be drawn unto the Lord, and unto his servants and to each other, connecting together their affections and labors.

We are called to become the saviors of men. First work for ourselves in accordance with the plan which God has introduced for our own salvation through faith and obedience to the Gospel of the Son of God. Next to be fellow-laborers with him in helping to bring to pass the redemption of our fellow-creatures. Our mission is first to the living; to preach the Gospel to every nation, kindred, tongue and people, to gather Israel, to establish the Zion of God, to organize the Priesthood, to build Temples to the name of the Lord, wherein all ordinances may be revealed and administered for the redemption of the dead, and the exaltation of the living. And thus fulfil what the prophets have said concerning one of the events of the last days, namely, that "Saviors should come up upon Mount Zion to judge the House of Esau; but the kingdom shall be the Lord's." This laconic prophecy of one of the ancient prophets is full of meaning. Do what we may, and all we possibly can, the kingdom is the Lord's, and we are his servants and hand-maidens, all laboring for the great cause, the redemption of the human family. Although Jesus is the great "High Priest and Apostle of our profession," the Redeemer and Mediator for man, he has not attempted to do all the work himself, but to commence it, to lay the foundation, to offer his life as the good shepherd that gives his life for the sheep. He called to his assistance first the Twelve Apostles, then the Seventies, instructing them in their several duties, and then sent them out to call others to their assistance, and preach the Gospel to all the world. After he left them he ministered to the Nephites upon the American continent, and did likewise. And from time to time he has commanded his servants to continue his work upon the earth; and has now, for the last time, commenced to prune his vineyard, to gather his elect and confirm the priesthood upon his people and the ordinances thereof, for the salvation of his numerous family, both living and dead, and so requires our aid, our co-operation. If we will save ourselves and attain to the exaltation in store for us, we must be willing to help also our fellows that need our assistance. First, as I have intimated, in travelling through the earth preaching the Gospel to the living, and next helping to gather the Lord's poor and providing for them in Zion; next in building Temples to the Lord and officiating therein in its ordinances. In all this we may be fellow laborers with Christ Jesus, and with the ancient and modern apostles in the great work of salvation. And the more we examine the teachings of the Saviour, and those of the ancient prophets and Apostles, the more we shall be convinced that this work of salvation is a vicarious one. That is to say, while we have works to do for ourselves, there are many other labors which we are called upon to do for others, for we are mutually dependent one upon another; and God has so organized his work in the earth that we shall be dependent.

God has created this earth, and placed its inhabitants thereon, and involved them in a common design. If we succeed through the merits of the Savior in overcoming evil and driving the devil from off its face, redeeming it from sin, the consequences of the Fall, we shall have the privilege of enjoying it when it is renewed, sanctified and made holy. If we fail in this we loose all. We have no premise of taking and possessing some other world prepared for some other people, or of entering into the labors of any other people. But this our earth is prepared especially for us; first for our temporal habitation, and ultimately for our eternal abode. The fathers, from the beginning of the world until the present time, have been and still are laboring in connection with us. The fathers holding the priesthood were inspired of the Lord, and understood these things; they are laboring in connection with us, and are looking after us, being mutually interested in the work of our hands.

The Lord has sent the prophet Elijah according to promise, with the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers; that the children may begin to look after and to do the necessary works for the fathers; while the fathers, on the other hand, who receive the gospel in the spirit world, are influencing the heavens in our behalf, that we may be strengthened to accomplish this work and prevail over the enemy, and do for them what they are unable to do for themselves.

It was with the comprehensive view of this great work, and the connection of the fathers with the children, from the beginning of the world down to the end thereof, that the Apostle Paul spoke upon this subject, relating to the fathers who died in the faith, and what they accomplished while living. He sums up their mighty works of faith, closing with this remark: "God having provided some better things for us, that they without us shall not be made perfect." And we are now able to suppliment the words of Paul, by saying, God having provided some better things for us the Latter-day Saints that they, the fathers, cannot be made perfect without us nor we without them; for the priesthood and the new and everlasting covenant wherewith we are bound together, is like a chain connecting the children to the fathers from the beginning of the world to the end thereof. And if any links have been broken through that sin which is unto death, which finds no forgiveness in this world, or the world to come, such links must be dropped out, and the next one welded in and the chain made complete. And these sealings or adoptions, whether of the living or the dead, must continue from this time forward, and also go back repairing the chain from the beginning; that if there is a link broken anywhere, there may be a new weld, and the chain of the priesthood be completed. And this is the work of that New and everlasting Gospel which is the same covenant that was from the beginning, but is revealed anew unto us. There must not only be a welding of the chain of priesthood, but a welding together of all dispensations, and keys, and powers and authorities that have come from God unto men from the beginning of the world unto the end thereof. And not only must this be done in form, according to the law, but it must be in spirit and in truth. There must be a complete fellowship, a love, a union of spirit and of interest, both temporal and spiritual, on the earth and in heaven. And as the Apostle Paul has said concerning the dispensation of the fulness of times, that in it "He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." We cannot attain to these blessings and be double minded; we cannot carry the world in one hand and the kingdom of God in the other; we cannot indulge in pride, folly, and the vanities of this life, and secure these blessings that pertain to the holy priesthood. We have got to labor for one or the other: our hearts, our hands, our talents and all our efforts must be hallowed to the Lord our God, with a view of accomplishing this work, or we shall certainly fail in attaining to all these glories that are prepared for us and our fathers. This is the warfare for us to fight; to overcome the world; in other words, to make the world and all things therein our servants, and not our masters, they should be used for the accomplishment of these grand objects that God has presented before us. The only object and desire of our hearts in handling the things of this life, should be to glorify God in the accomplishment of the work that is laid upon us to perform. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Whosoever have set their hearts upon riches of the world, and the honor of men, must cleanse their hearts from these things, or they will fail.

We meet in Conference to promote union and fellowship. We assemble to fast and pray before the Lord, to unite our hearts and faith together, that we may be one and crowd out the enemy from our midst. Our teachings, our prayers, our fellowship meetings, our associations of every description, of both male and female, should tend to this end, to union, to fellowship, to love, to good will. To accomplish this there must be the utmost frankness of speech; and we should learn to govern well our tongues, making it to speak discreet words, and not to be eternally fault-finding.

When we meet in our Ward meetings, or in our Stake or General Conferences, we there give an expression signifying before the heavens as well as men on the earth, our willingness to receive, uphold and sustain, by our faith and prayers, those who minister among us, to be counselors, leaders and judges in Israel. And when we do this the Lord has a right, and his servants also, to expect that every one who acts in these solemn assemblies will act honestly with themselves and with their God, in all sincerity and truth, and that their covenants will be made in all solemnity and in the fear of God, and the same lived up to faithfully. And should there be any good reason for withholding any man's fellowship, faith and good will from another, that such a man will be frank, honest and upright with himself and his God; and should such a one be laboring under a mistake, through misrepresentation or false reports, or anything he does not understand, which we are all liable to, I repeat he should take an honorable course that good feeling, fellowship and union might prevail.

We know that the ungodly cannot appreciate the Saints; we know that they never did appreciate the prophets of God that were raised up and sent to them, having the word of the Lord for them; and we know that those who do not live in the light of Christ, humbling themselves before Him, and walking so as to enjoy the inspiring influences of the Holy Ghost, they never can judge correctly of the words and teachings and the going forth of the people of God, nor his servants in their midst; for their eyes are blinded and they judge according to their carnal minds, and not according to the Holy Ghost. While others love lies and delight in sowing them broadcast, and hate the truth and those who teach it, because their deeds are evil, and they are of their father the devil, and his works they will do. We do not expect to be exempt in anywise to such spirits, for the Lord does not require it at the hands of any of his servants or people. But we do expect that the Latter-day Saints shall judge angels, if they are faithful; and the Lord has left it for themselves to choose whether they will sustain and uphold those who are appointed as Bishops, Presidents of Stakes, Apostles who minister in their midst; and whether they have so walked before the people and before the Lord, honoring their callings and sustaining themselves in the faith and fellowship of the Saints, or whether they have not.

And the Lord has said by the mouth of the prophet Joseph that the great body of the Latter-day Saints, who are preaching the Gospel, laboring to build Temples, etc., and who keep the commandments of God, living their holy religion, and whose hearts and habitations are the sanctuaries of the Holy Spirit, that they will weigh and judge all people; and Jesus said to the Nephite Apostles when telling them they should be judges of that people, "You shall judge them according to that judgment which I shall give you, which shall be just." This is a key for every man called to judge or preside; his judgment must be just or it cannot be sanctioned in the heavens. Because of the weaknesses and infirmities of humanity, and our liability to err in judgment, the Lord has very wisely provided for appeals from the Bishops' Court to that of the High Council, and thence to the General Assembly of all the Quorums at the Conferences of the Stake to which such Councils belong; and if their decisions be overruled, it must be by the united voice of all the Quorums. Thus the Lord has provided a way that justice might be meeted out in this our time of weakness and mortality; but it is our privilege to live so that the Holy Ghost can abide continually within us, and we discern even as the Lord, and judge only in righteousness.

May the Lord help us to live so as to be worthy of these blessings and to enjoy them, through our Lord Jesus Christ. Amen.

Correspondence.

The Logan Temple — Mason; Work Closed—Condition and Prospects.

LOGAN, Nov. 27, 1877.

Editors Deseret News:

On Saturday, Nov. 24th, the mason work upon the Logan Temple ceased for the season, there having been laid up to that date 2,500 tons of rock, 2,000 bushels of lime and 825 tons of sand. Fifty thousand feet of lumber has been used thus far, and the present situation of the building requires quite a quantity more.

The walls of the Temple have been carefully and properly covered with suitable material to protect them from the frost and snow of winter, of which latter we usually have the lion's share.

The other departments of labor pertaining to the building question are being vigorously pushed, at present, and will be during the winter months, which labor consists of quarrying and hauling rock and sand, sawing and hauling timber, cutting and hauling wood for lime burning, &c.

The superintendent, Bro. C. O. Card, has judiciously provided these various camps with comfortable quarters for man and beast, and it is intended, no unforseen circumstance arising, to have a large quantity of the aforementioned materials on hand in the ensuing spring with which to commence at as early a date as possible the mason work and other labors upon that edifice.

The Saints of the several Stakes who have the work of the building of Logan Temple in hand feel alive to the same, as is evinced by their labors during the past season. A good feeling prevails among them, and an earnest anxiety is manifest for the completion of that house as soon as possible, considering the extent and magnitude of the work.

The weather for the past six weeks has been remarkably propitious for the laying of rock, and continued so nearly up to the time of cessation. All that was expected to accomplish this season has been successfully executed, to the entire satisfaction of Brother John Parry, the master mason in charge.

The people of this northern region have much reason to be grateful for the marked success and prosperity that have attended their labor thus far upon the Temple, no accidents of any consequence having occurred, and the blessing of God has attended them in every department.

The work upon the Utah and Northern R. R. extension is being pushed ahead, several hundreds of men and teams being employed.

The good people of Cache are pursuing the even tenor of their way, no casualties or other incidents arising to disturb the tranquility of the proverbial quietude of this beautiful valley.

Yours very respectfully,
JAMES A. LEISHMAN.

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