

Poetry.

SALUTATION HYMN.

Who are they, with happy greeting,
Meet with us this welcome day?
Cheering, with another meeting,
Those who love the better way,
Who are they that constant labor
With the Saints? and to them bring
Words of life and Heaven's favor,
From which joys celestial spring.

They are Zion's chosen bearers
Of the messages of life;
Armed with truth, the leading sharers,
In the perils of the strife.
They are prophets and apostles,
Strong in faith, with power to draw,
Organize, instruct and marshal,
All who love our Father's law;

Pioneers in God's great conflict
With the powers of death and hell;
Chieftains of the house of Israel,
Works of darkness, to dispel;
Friends of man,—to you given
Missions, by the God of truth;
Champions of the law of heaven,
Flourish in immortal youth.

Thou, the Prophet, chosen servant,
First in Israel, Zion's friend,
God preserve thee, is the fervent
Prayer we to our Father send.
Hail, thou! in thy noble station;
All hail! servant's of the Lord;
And with you in exaltation
May we join with one accord.

L. E. HARRINGTON.

A SUMMARY

Of Instructions, given by President BRIGHAM YOUNG, to the people of Box Elder and Cache Counties, Aug. 1-10 1865.

[REPORTED BY G. D. WATT.]

I wish to present some counsel unto the people on the subject of their temporal life and point out to them what is their true interest in regard to merchandizing. I would propose to the brethren that they keep their grain until they can get money for it, then put that money into the hands of business men, and let them purchase goods with it, which the people can freight themselves, and thus let every ward in the Territory supply themselves from abroad with what they really require; by so doing, the people will have the handling of the means which the Lord has given them, and the greater portion of it will not go into the pockets of speculators to enrich and fatten strangers, but the large profits, which they have made and carried out of the country, will remain here to improve the country, and to improve our condition as a people. We sell our grain to the merchant, and receive our pay in goods. The grain he has bought of us he sells to the army, or to mail contractors for a greatly increased price, which affords him a large profit upon his goods, and upon the wheat which his goods have bought, and all this he gets in money.

Let the past ignorance and folly suffice us, and instead of giving away our strength for naught, let us enjoy the full benefit of our labors ourselves. Why not appoint in every ward of the Territory a good business man, who is filled with integrity and truth, to make contracts for the people of the ward, and let the convention prices be the rule or not sell? Why not draw money for our grain and spend it ourselves, instead of allowing those who have no interest with us to handle it for us and pocket fortunes which we should enjoy and lay out in redeeming the earth and in building up the kingdom of God in all the world? We can do this, if we will.

We have yet much to learn, and we are learning little by little, and I do think that we shall yet come to understanding in sustaining ourselves, building up the kingdom of God, renovating the earth, keeping our enemies from our midst, sanctifying ourselves and the earth, that the latter may be finally celestialized to dwell in the presence of our Father and God. If we could all see and understand things as they are, we would heap up the riches of this world. What for? To gather the poor from among all nations, and buy out every foot of land that is for sale upon the continent of America. We should be the most industrious and the most economical of any people upon the face of the whole earth. We should waste nothing, but make everything in some way or other minister to our wants and to our independence. Every thing which we use to feed the life of man or beast not a grain of it should be permitted to go to waste, but should be made to pass through the stomach of some animal; everything also which will fertilize our gardens and our fields should be sedulously saved and wisely

husbanded, that nothing may be lost which contains the elements of food and raiment for man and sustenance for beast.

Time is allotted unto man wherein to labor and perform his work under the sun; if our time is properly varied and judiciously divided to our varied duties and labors, each man and woman performing their part faithfully, the land would be filled with real wealth, and there would be an abundance of means to prosecute every labor and every private and public improvement which we desire to make for our own comfort and convenience and that of our friends and neighbors and the community at large. Were we to pursue this course faithfully, and continue so to do, eternal permanency would be added to the universal peace and freedom which we now enjoy, and we never would be brought into bondage again in any respect by the power of the enemy, but we would continue to live and serve the Lord until the earth would be sanctified and the Saints inherit it forever and ever.

A few words upon the subject of example; and these I speak particularly to my brethren the Elders of Israel, yet they will apply to all classes of mankind. It is a rule with me, and always has been, to request nothing of the people that I am not willing to do myself,—to require no obedience of them that I am unwilling to yield. Experience has taught me that example is the best method of preaching to any people. It is written "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." If we teach righteousness, let us also practice righteousness in every sense of the word; if we teach morality, let us be moral; let us see to it that we preserve ourselves within the bounds of all the good which we teach to others. I am sure this course will be good to live by and good to die by, and when we get through the journey of life here, what a consolation it will be to us to know that we have done as we have wished others to do by us in all respects! This is my doctrine.

Let us, as teachers of righteousness, not only teach the whole law of God, but do it ourselves. And when we pray, let us not ask our Heavenly Father to do that for us which we would not help Him to do were it in our power. When our brethren, who have the cause of God at heart, pray, we invariably hear them ask Him to cleanse the earth from sin, and sanctify it and prepare it for the Lord to dwell upon. While we thus pray, we should be employed in sanctifying ourselves first, and then in redeeming and sanctifying the earth, for this is the work we are called to perform, aided by the Almighty. We pray the Lord to preserve the righteous and to let the wickedness of the wicked come to an end, and "O Lord, defend thy people, and fight their battles." We should be prepared, and be as ready and willing to defend ourselves, as we desire the Lord to be ready and willing to defend us. We should be as ready and willing to fight our own battles as to have the Lord fight them for us. We should be just as willing to exercise the ability God has given to us to clothe ourselves, to build comfortable habitations for ourselves and our families, as He has been willing to bestow that ability upon us. We should be just as willing to learn to govern and control ourselves, and to abide in the truth, as we are to have the Lord assist us in doing so. When we fully perform our part the Lord will not be backward in performing all that He has promised, if He should have to waste away and utterly destroy nations and kingdoms to do it.

We all believe that the Lord will fight our battles; but how? Will He do it while we are unconcerned, and make no effort whatever for our own safety when an enemy is upon us? If we make no efforts to guard our towns, our houses, our cities, our wives and children, will the Lord guard them for us? He will not; but if we pursue the opposite course, and strive to help Him to accomplish His designs, then will He fight our battles. We are baptized for the remission of sins; but it would be quite as reasonable to expect remission of sins without baptism, as to expect the Lord to fight our battles without our taking every precaution to be prepared to defend ourselves. The Lord requires us to be quite as willing to fight our own battles as to have him fight them for us. If we are not ready for an enemy when he comes upon us, we have not lived up to the requirements of Him who guides the ship of

Zion, or who dictates the affairs of His kingdom.

The Lord has promised to provide for His Saints—to feed them and clothe them; but He expects them to plow and plant, sow and reap, and prepare their bread from the increase of the soil. It is just as reasonable to suppose that He will raise our grain and fruit for us while we are sunning ourselves, or lying in a state of inactivity in the shade—that He will grind our wheat and make it into cakes for us—as to expect that He will fight our battles when we will not make a motion towards preparing for self-defence against any enemy that may approach us. We cannot expect that the Lord will fight our battles, if we sell our powder and lead and arms to the Indians, and leave ourselves unarmed and defenceless. If we do this, He will leave us to ourselves to suffer for this great neglect, as we should have to suffer for want of bread, if we did not take the proper precautions to raise it from the ground when it would be in our power to do so. If we wish to preserve ourselves from suffering cold in the winter, it is expected that we build houses and provide fuel. Now, the Lord will not do this for us, when we have the material all around us and the strength to perform the labor required. If we wish to keep our cattle from perishing, it is necessary to lay up fodder; the winter may be severe or it may be mild; but in taking the precaution of laying up fodder, we are prepared for either a mild or a severe winter. The Lord has endowed us with ability to gather from the elements around us every material which is necessary for food, raiment and shelter. We know how to raise sheep and how to manufacture their wool into cloth. We know how to raise flax, and cotton, and hemp, and silk, and how to make them contribute to our comfort. We know how to raise grain and fruit in abundance, and what to do with them when we have raised them; and we hope to know how to use weapons of defence as well as any other people or nation, if ever necessary, which I hope and pray will never be necessary. We should always be willing and ready to obey every good and wholesome law, whether it be to arm ourselves as the law directs, to train in the ranks, to labor with our hands, to preach the gospel, to pray or to pay tithing; for those who obey in all things will enjoy the spirit and blessings of the kingdom of God in time and in eternity. Those who refuse to do their part for the maintenance of the public peace and the public security are not worthy of the fellowship of the Saints, and should be severed from the church.

It is required by the laws of the Territory of Utah of every male citizen from eighteen to forty-five to be armed and equipped and ready for any duty he may be called upon to perform as one of the militia of the county; and if any refuse to obey the laws of the land, I would try them before their bishops for that as readily as I would if they were to refuse to pay a just debt; and if they would not repent, I would sever them from the church, and give them over to the laws of the land. I do not know that there is one person in the Territory who would refuse to perform military duty; there are strangers in our midst; but I very much doubt if one could be found who would refuse to do military duty.

I look upon the Saints with delight; they are my pride; they are my glory; in fact, this is the family that our Heavenly Father has selected as His chosen children, although many may yet leave it and go away; but here are my fathers, my mothers, my sisters, my brothers, here are my friends and associates, and here is my joy. I have never desired to be any place only where the Saints live; I have never desired to associate with any other people. I know that we must become of one heart and one mind in all things, to fulfil the requirements of heaven in the building up of the kingdom of God upon the earth. We enjoy ourselves in our public amusements, but our greatest joy is to meet, as we have now met, to instruct each other in the principles and faith of the holy gospel, that we may increase in faith, in knowledge, in understanding, and in the power of God to obtain all that is for us, and to grow in grace and in the knowledge of the truth as Jesus Christ did when He was upon the earth.

Prepare to die, is not the exhortation in this church and kingdom; but prepare to live is the word with us, and improve all we can in this life that we may be the better prepared to enjoy a better life hereafter, wherein we may enjoy a more exalted condition of intelligence, wisdom, light, knowledge, power, glory and exaltation. Then let us seek to

extend the present life to the uttermost, by observing every law of health, and by properly balancing labor, study, rest and recreation, and thus prepare for a better life. Let us teach these principles to our children, that, in the morning of their days, they may be taught to lay the foundation of health and strength and constitution and power of life in their bodies. Let us teach them good manners, orderly conduct and good behavior in every respect; and as soon as they can understand what you mean, teach them to be strictly honest, truthful and virtuous, that they may grow up in Christ, their living head. Some of the brightest spirits who dwell in the bosom of the Father are making their appearance among this people, of whom the Lord will make a royal priesthood, a peculiar nation that He can own and bless, talk with, and associate with.

I wish to present before the people the subject of a telegraph wire through our settlements. It is a subject which is worthy of our attention, and an enterprise which, when completed, will be of immense benefit in many ways to our country. This work we can do almost entirely within ourselves. We can get the poles from the mountains, and plant them; the wires and insulators we shall be under the necessity of importing, from abroad, and for which we must pay money. We can sell our grain and get the money. The freighting we can do ourselves.

Cache Valley should be strong enough to poll three thousand votes, and the people are well able to sustain a printing press. I think that sufficient news could be collected in Cache Valley to make a small sheet interesting, and there is no doubt talent sufficient to produce communications both instructive and amusing. I would also recommend the establishment in Logan of a machine shop for the general good of the people in this and the neighboring valleys.

We know the gospel to be true by the spirit of revelation, "For what man knoweth the things of a man, save by the spirit of man which is in him? Even so the things of God knoweth no man, but by the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." It is our privilege to live so as to know the voice of the good shepherd for ourselves, and to understand the will of God concerning us as individuals. When we live so as to enjoy the glory of our religion, then is our life a happy one, and our hope is bright that we shall secure to ourselves life everlasting in the presence of our Father and God.

The religion of Jesus Christ is a matter-of-fact religion, and taketh hold of the every-day duties and realities of this life. When people go to meeting in the so-called christian world, they expect to hear the sayings of Jesus explained and enlarged upon and dressed up and polished by the learning of men to make them fit for the ears of the professors of the 19th century; or, they expect to hear some of the dark sayings of the ancient prophets expounded and how the Lord used to manifest himself to the people in days of old, and how he spoke to them, and gave them dreams and visions and wonderful manifestations, and what a delightful thing it was for them to gather out from the wicked world and be organized by Him, and how they enjoyed themselves in their social capacity, and what good times they all had in ancient days; and thus they extol the ancients to the heavens, tell of the doings of Adam, of Enoch, of Noah, of Abraham, of the patriarchs, of the prophets, of Jesus and his Apostles; and go on to tell about the resurrection, and describe the mysteries and joys thereof on the one hand, and the torments of the damned in that lake of fire and brimstone and bottomless pit to which they are to be consigned on the other, and who is going to have their hair sheared off, who is going to have their finger nails taken out, who is going to have their eyes dug out and who is going to have their blood spilled, and their spirit spilled, etc., etc. At the close of such a meeting the exclamation heard on all sides is, what a glorious meeting we have had, what a glorious sermon we have listened to; when I would not give the ashes of a rye straw for the whole of it as to the amount of real, practical good it does the people, more than in a moral point of view.

When people are hungry, they need substantial food; when they are thirsty, they need substantial drink. Moses' smiting the rock would not have benefited the people in the least, if water had not gushed out. It is the duty of the true minister of Christ to instruct