

[For The Deseret News.]

DAVID'S PSALM 48.

TRANSLATED FROM THE HEBREW, BY W. W. PHELPS.

(A nice song for sweet singers.)

The Lord is great and glorious too,
Within the city, where
All cov'nants made are kept as true:
That holy mountain there

In beauty high fair Zion stands,
The sacred place of joy,
For all the earth, where truth expands,
Without the least alloy.

'Tis in the northern hemisphere,
Where choicest singers sing,
Indu'd with ev'ry grace that's dear,
The city of the king.

In her great temple of the Lord
The Gods will be endowed
For exaltation and reward,
Beneath the curtain cloud.

For lo! the kings will meet their king
To get "the pass" that's sure—
For lives in that eternal spring,
Where ev'ry thing is pure.

The just will see, to be upright,
They must be innocent,
And never sin, by day or night,
But "pure" and diligent.

No fear will ever scare the wise—
The host, renown'd, that's born
With holy spirits from the skies,
To grace earth's Sabbath morn.

There vessels, doom'd to wrath, ne'er come;
Nor sinners full of guile,
That die like beasts, and go, as dumb,
To serve in hell awhile.

Just as we understand by truth,
Our happiness will be;
As if we held eternal youth
Throughout eternity.

There Lords and Gods, and kings and queens,
Are in perfection frer,
To plan new worlds, by ceaseless means,
For their posterity.

There Gods will rest in perfect love,
Around the Great I AM—
Of one great whole that shines above,
With billions, just as calm.

By cov'nants of the Saints, endow'd,
All Zion will be one,
As Israel, clean, beneath the cloud,
Are greeting Christ, the Son.

No pain, or sorrow, will be known,
Among her shining towers;
For Satan's bound—down with his own,
And Death hath lost his powers.

O! who can count all Zion, then,
Or what is yet to be?
God's wives and children pure as when
They star eternally.

IMPORTANCE OF TIME AND THE MANNER IN WHICH IT SHOULD BE IMPROVED.

An essay recently delivered in Cluff's Hall, Provo, by GEORGE M. BROWN.

Time, like a flowing stream is ever onward; remember this; let it sink deep into every heart, that it may leave a vivid and lasting impression on the mind. Remember that time never stands still. The world may cease to revolve on its axis, the sun may stand still—all nature may become silent and motionless, but time is onward and forever. It moves with great velocity; one moment no sooner comes than it is gone again and succeeded by another, which is no less eager for flight than the one which preceded it. Notwithstanding their short duration, these are the most important divisions of time. A celebrated writer says, take care of the minutes and the hours will take care of themselves. This is evidently true, for now is the time to perform the duties requisite to the present moment. Never delay till to-morrow that which should be done to-day, for in so doing you burden the future with a load that does not belong to it. Let it be a ruling principle with you through life, to perform each task in the proper season, and you will enjoy the present and look upon the future without dismay.

The short space of time which we have to live on the earth requires us to be very vigilant and active. The age of man at the present day seldom exceeds eighty years; if this were taken into serious consideration it would doubtless reform the lives of many. Let us consider that life is short, very short, its journey, although on a rough and rugged path is soon performed; hence, the necessity of every moment being used to the best possible advantage. If we observe order in the distribution of our time, everything will appear harmonious and pleasant, and hurry and confusion can be avoided. Physical labor should not be allowed to occupy all our time, neither should mental labor—both are necessary to our happiness and well-being. Mental occupations are a pleasing relief from physical exertions and from that perpetual hurry and wearisome attention which in most of the employments of life must be given to objects which are not otherwise interesting, although they are necessary.

The mind, in an hour of leisure, obtaining

a short vacation from the perplexing cares of this world, finds in its own contemplation a source of amusement, of solace and of pleasure—that is, the well cultivated mind. It should be trained to think and to study, and not be allowed to wander and rest on objects of little value. The person whose mind is given to study finds within himself a source of pleasure which wealth can not procure. He has no need of resorting to the haunts of idleness to spend his so-called leisure hours. Philosophy and literature, a knowledge of the laws which govern the material and intellectual world, will furnish him with a source of the most agreeable amusements, while at the same time he is becoming acquainted with principle, which if properly applied, will secure him an honorable position in this life and eternal exaltation in the life to come. Much depends in a wise distribution of our time. Our Heavenly Father has placed us on this earth for the express purpose of doing his will, and if by disobedience to his laws we do not fill up the measure of our days, and render a satisfactory account for that portion of time which has been allotted to us, we fail to answer the end of our creation, for which we will certainly be held accountable.

It is our duty to prolong life, that we may do as much good as possible. If we would employ our time well during our sojourn in this world, our minds should always be occupied with good and useful thoughts, and to prepare the mind to entertain them, care must be taken to accustom it to a close and rational mode of thinking. When you have started a good thought, pursue it, do not presently loose sight of it, or suffer any trifling suggestion that may appear to divert you from it. Dismiss it not till you have sifted and exhausted it, and well considered the several consequences and inferences which arise from it; however, retain not the subject any longer than you find your thoughts run freely upon it, for to confine them to it when it is quite worn out, is to give them unnatural bent without sufficient employment, which will make them flag, or be more apt to run off to something else. To keep the mind intense on the subject you are contemplating, lay open the subject in as many lights and views as it is capable of being represented in; clothe your ideas in well chosen words, deliberately pronounced, or committed to writing. Whatever be the subject, admit of no inferences from it but what you see plain and natural. This is the way to furnish the mind with true and solid knowledge.

I will now endeavor to point out to you a way in which much valuable time is lost. I mean that of slandering one another, or, as it is sometimes called, backbiting; this is a most degraded principle and one too often practised. I have seen men, who were almost constantly talking about their neighbors. To all such persons I will say, that you are not only losing your time, which is very precious, but you are making yourselves ridiculous in the eyes of all good and wise men. To those who are opposed to such principles, I will say, spend the same amount of time in the pursuit of knowledge that others spend in talking about you, and leave it to the future to decide who has made the wiser choice. A course of this kind may produce you some enemies, but that is a matter of little consequence, for allow me to say that, men who have no enemies are seldom good for much. They are composed of that material which is so easily worked, that everybody can mould them into whatever shape they choose.

Wise men care very little about the censure or applause of the world, they know their duty and do the same. Let us constantly follow reason, says Montague and let the public approbation follow us the same way if it pleased, but total indifference in this matter is unwise. We ought not to be entirely insensible to the reports of others; no, not to the railings of an enemy, for an enemy may say something out of ill will to us, which we should think of very coolly when we are by ourselves to examine whether the accusation be just or not, and whether there is in our conduct what may make it appear so, and by this means our enemy may do us more good than he intended, and discover to us something which we were not aware existed in our hearts. An enemy may injure us, but will sometimes do us more good than a friend will in discovering to us our true characters. Our friends says Addison very often flatter us as much as our own hearts do. They either do not see our faults or conceal them from us, or soften them by their representations after such a manner that we think them too trifling to be taken notice of. An enemy on the contrary makes a stricter search into us, discovers every flaw and imperfection in our tempers; and although his malice may set them in too strong a light, yet it has generally some grounds for what is advanced. A friend exaggerates a man's virtues, an enemy inflames his crimes. A wise man should give a just attention to both of them, so far as it may tend to the improvement of the one and the diminution of the other. Plutarch, in an essay on the benefits which a man may receive from his enemies—among the good fruits of enmity mentions this in particular. That by the reproaches it casts upon us we see the worst side of ourselves, and open our eyes to several blemishes and defects in our lives and conversations which we should not have observed without the help of such ill-natured monitors.

I may be wandering too far from my subject, but as the importance of time and the manner in which it should be improved, reaches to all the avocations of life and through all its menacing scenes, we cannot stray very far from

the subject. How many are there who rightly appreciate the value of time? I will venture to say that there are very few. If they understood the real value of time, there would be a marked change in the ways of many; but to properly understand it would be to know what we have to do, and to understand the manner in which it should be used, we should know what character we are to assume in life; but the right to choose that character is not ours but God's, He knows what is best for us and we should always be subject to His will. He has given us the light of reason that we might know our proper talents and capacities, and when we know them, we know in what manner we are capable of being useful, and the consideration of our characters and relations in life will direct us to the proper application of those talents, show us to what ends they were given us and to what purposes they ought to be improved.

Many of those who set up for wits, and pretend to more than ordinary sagacity and delicacy of sense, do, notwithstanding, spend their time to no profit, and live away whole days, weeks, and sometimes months together to little or no purpose; but it may not be so innocently as though they had been asleep all the while. If their talents are of that order, they would have others believe surely they are worth improving, if not, they have the more need of it. Greatness of parts is so far from being a discharge from industry, that I find men of the most exquisite sense, in all ages were always very careful of their time. It is a sad thing to observe how miserably some men debase and prostitute their capacities. Those gifts and indulgences of nature by which they outshine many others, and by which they are capable of doing real service to the cause of virtue and religion, and of being eminently useful to mankind, they either entirely neglect or shamefully abuse, to the dishonor of God and the prejudice of their fellow men, by encouraging and emboldening them in the ways of vice and vanity. The false glare of a profane wit, will sometimes make such strong impressions on a weak mind, as to overturn the principles of reason and wisdom, whereas, the same force and sprightliness of genius might have been very happily and usefully employed in discountenancing sin, and in exposing the inconsistencies and follies of a vicious and profligate character. The more talent men are blessed with, the more pains they should take to bring them into useful employment. The reason for this is obvious, they have more to answer for than other men.

I believe that it is a scriptural saying, That where much is given much is required, and where but little is given but little is required; then, if a man be endowed with superior talent, his works should be proportionally great. The Almighty will exact of every person, that amount of labor which he is capable of performing, both mentally and physically. But enough of this. It is necessary to the improvement of our time, to know what we are and what we will be. I will now proceed in that direction.

First. What are we now? I will say that we are lords of creation, we are beings endowed with the faculties which are intended to govern creation. We are unlike the inanimate or brutal part of creation; we have a more noble nature. We can not only move and act freely, but we observe in ourselves a capacity of study, reflection and various mental observations which irrational animals do not possess, but after all, man in his present situation is a poor being, when compared with his Creator, although he is styled lord of creation. He treads the earth in majesty, and traverses the boisterous ocean of pleasure. He puts forth his pride, power and skill, which make fire, earth and water subservient to his will; but time, time the tomb builder, soon lays him down to rest in that silent sepulchre, where he must await the mercy of a gracious God for deliverance. If man could escape death he would fancy himself truly great; it has been the terror of every age, to the great as well as the small. All the kings, princes, statesmen, heroes and conquerors, who have made a figure upon the great theatre of the world, have each booked upon death as the king of terrors, placed in the way to cut short their career in the pursuit of fame.

Second. The soul of man is immortal, it is a divine ray infused by the Sovereign Creator, who in his infinite wisdom saw fit to send it from the mansions above to partake of the grosser elements, that it might be better prepared for eternity, and that the body must accompany the soul, the holy scriptures do abundantly testify. It is therefore clearly evident that we are creatures born for immortality, that we are destined, inasmuch as we are worthy to enjoy eternal felicity in the mansions of our Father. In regard to what should be our great and governing views in life, I quote a few lines from an eminent author. "We must consider what is the ultimate scope we drive at; the general maxims and principles we live by; or whether we have not yet determined our end; and are governed by no fixed principles, or by such as we are ashamed to own. The first and leading dictate of prudence is, that a man propose to himself his true and best interest for his end, and the next is, that he make use of all those means and opportunities whereby that end is to be obtained." This is the most effective way that I know of to secure to oneself the character of a wise man here, and the reward of one hereafter, and between these two there is such a close connection, that he who does not do the latter, cannot be supposed to intend the former.

There are few who live so much at random

as not to have some main end in view, something that influences their conduct, and is the general subject of their pursuit and hope. A man cannot live without some leading objects in view, a wise man will always know what they are, whether it is fit that he should be led by them or not, whether they be such as his reason and understanding approve, or only such as fancy and inclination suggest. He will be as much concerned to act with reason as to talk with reason, as much ashamed of a contradiction in his character as in his conversation. When do our views center on things that only immediately concern us, or in that which will be a lasting benefit throughout all eternity. If the former, it is a mortifying thought, that we are every day departing from our happiness; if the latter it is a joy to think that we are every day drawing nearer to the object of our highest wishes. Is our main care to appear great in the eyes of men, or good in the eyes of God? If the former, we expose ourselves to the pain of perpetual disappointment, for it is much, if the envy of men do not rob us of a great deal of our just praise, or if our vanity will be content with that portion of it they allow us, but if the latter be our main care, if our chief views are to be approved of by God, we are laying up a fund of the most solid and lasting satisfaction. Not to say that this is the truest way to appear great in the eyes of men, and to conciliate the esteem of all those whose praise might be worth one wish, but I will venture to say, that if our thoughts, views and actions concur with the foregoing, we can not spend our time more profitably.

I will now close my remarks for this evening with a few words directed principally to the youth. Life begins with prospects truly flattering. While looking forward to coming years, and stepping in the alluring paths of honor and glory, the youth will set out on life's journey light-hearted, moving joyously on, unconscious of his future destiny. He gazes upon the fair outstretched future, and imagines a life of gaiety and happiness. His heart beats high within his breast. While in the morning of life, he eagerly pursues pleasure and thinks not of disappointment. As he visits the haunts of vice and idleness, where resort the wild and reckless, and treads the balls of revelry where dance the gay and thoughtless, he little dreams of what the future may have in store. Time glides on and he soon finds that he is in his declining years, that he has passed the meridian of life, and his gray hairs and quivering limbs warn him that the grave is near. He then looks back upon the course of his former years with anguish. He then beholds, when too late, that the morning of his life has been spent in the ways of dissipation and vice. He then cries in the agony of his soul, "O, happy days of youth, return; permit to enjoy thy presence once more that I may guide my steps aright;" but alas! they return no more. Remember that time once lost is lost forever. If we are walking in the downward paths of vice, let us retrace our steps immediately; for if we return not now in the spring-time of our days, vainly in after years when the shadows of age are darkening around us shall we call, O, beautiful days of youth, those beautiful days, gone, gone forever and hidden in the shadows of the misty past, shall close their ears against our miserable cries or answer us in hollow accents, "alas! we return no more."

As a guide for you through coming years, I introduce the resolution of a youth who, in after life, became greatly distinguished for his virtues. It was as follows:

"I'll not willingly offend, nor easily be offended;
What's amiss I'll strive to mend, and endure what
can't be mended."

We should be slow to anger, quick to forgive, and always ready to do good. Honor should be the watch-word of every boy, and decorum the guide of every girl. We would then travel life's journey with pleasure always, looking on the future with delight, and when gray hairs shall adorn our heads and we behold that our career is run, we can say that we have lived a life of virtue, and we die with the hope of eternal bliss beyond the grave.

CHILDREN.—Whatever you wish your child to be, be it yourself. If you wish it to be happy, healthy, sober, truthful, affectionate, honest and godly, be yourself all these. If you wish it to be lazy, and sulky, and a liar, and a thief, and a drunkard, and a swearer, be yourself all these. As the old cock crows, the young cock learns. You will remember who said, "Train up a child in the way he should go, and when he is old he will not depart from it." And you may, as a general rule, as soon expect to gather grapes from thorns, and figs from thistles, as get good, healthy, happy children from diseased, and lazy, and wicked parents. Be always frank and open with your children. Make them feel at ease with you, and make free with them. There is no such good playthings for grown up children like you and me, as weanes—wee ones. It is wonderful what you can get them to do with a little coaxing and furring. You all know this as well as I do, and you all practice it every day in your own families. Here is a pleasant little story out of an old book: "A gentleman took his children beyond their usual journey, they began to get weary, and all cried to him to carry them on his back, but because of their multitude he could not do this. "But," says he, "I'll get horses for us all," then cutting little wands out of the hedge as ponies for them, and a great stake as a charger for himself, this put mettle in their little legs, and they rode cheerily home." So much for a bit of ingenious fun.